

HERE AND THERE

WITH THE S.P.G.

IN INDIA

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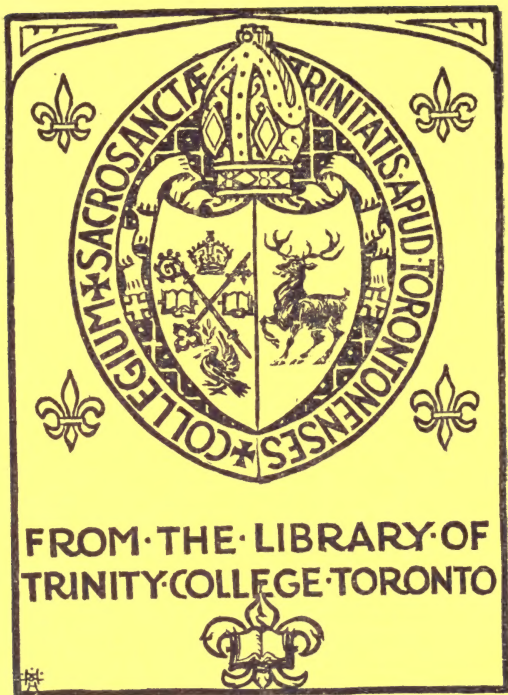


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A DELHI CHRISTIAN AND HIS TWO BOYS.

HERE AND THERE  
WITH THE S.P.G.  
IN INDIA

Third Series

PUBLISHED AT THE SOCIETY'S OFFICE, 19 DELAHAY  
STREET, WESTMINSTER, S.W. 1905.

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## PREFATORY NOTE

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THIS volume forms the third in the series entitled, "Here and There with the S.P.G." As in the case of the other volumes, so here, no attempt has been made to describe at all fully any part of the Society's work in India, still less that of other Missionary societies, but the book consists of short sketches intended to illustrate the different kinds of work which the S.P.G. is carrying on at the present time in India. The Society is indebted to the Rev. Herbert Moore for the compilation of the book. The several chapters have been carefully read and corrected by missionaries familiar with the different Missions described.

C. H. R.

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(1000/O. 3053)

## ERRATA.

p. 46, line 21.—*For* “can give M.A. degrees” *read* “prepares its students for the B.A. and M.A. degrees of the Allahabad University.”

p. 48, line 5.—*For* “Lucknow” *read* “Cawnpore.”

p. 52, line 17.—*For* “The chief of these are” *read* “Other independent stations are.”

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## CHAPTER I

### INTRODUCTORY

WHO does not like travelling ? And who does not wish to see foreign lands ? And of all countries one would like to see, who would not put India first—India, the gorgeous country, the land of elephants, and jewels, and splendid princes, the land of mystery, the land where so many noble Englishmen have laid down their lives, some in glory, but most of them unknown and unheard of, for the good of the people and the honour of England's flag ? It is written that "the glory and honour of the nations shall be brought into the Holy City." The time has not yet fully come ; but it is being done, little by little, in India. We are going to take a tour through India, looking in at the different Mission stations of the old Society for the Propagation of the Gospel, and see how it is being done. We cannot tell the whole story, and we cannot see everything ; but we will try to get snap-shots "here and there."

But, first of all, think what India is. It is as large as the whole of Europe, if you take away half Russia, and contains nearly three hundred million people of different races, religions, and languages. There are nineteen different tongues, spoken by more than a million people each, and seventy-three spoken by smaller numbers. In many of them nothing has ever been written. There are seven great religions, and most of these are divided up into a great many different sects. More than two hundred millions are Hindoos ; a little more than two millions are





A BUDDHIST LLAMA.

Christians. But the Christians are increasing very much faster than the other people, and we have each of us to do our part in winning India for Christ.

We have to do it, because the Master ordered His Church to go into all the world ; moreover India is our special charge, because it is " the brightest jewel in King Edward's Crown." Part of India we have conquered, but much has come to us without any seeking of our own. It is entrusted to us by Almighty God. And nobly has the British Government, as a Government, done its work. We have made the lives of the people brighter and happier ; we have covered India with railways, and made deserts to bloom by making canals ; we have spread education, and stopped many of the terrible superstitious practices which weighed like a burden round men's necks. But we have done harm, too ; some that could have been prevented, and more that could not. We could not prevent the education which we have introduced from showing the people that their old religions are vain. It is not the duty of Government either to support these or to command the people to be Christians. It is the duty of the Church, of which you and I are members, to teach them. The Government tries to be quite fair all round ; but sometimes the people will think it wishes to support the old superstitions. When the English first came to India, the idea of making the people Christian was regarded with great alarm. But now some of the greatest Indian statesmen have said that no class of persons is doing more good to India than the missionaries ; if the Government cannot openly help them, it does not now hinder.

The people of India are intensely religious. Millions of them make pilgrimages every year to sacred places, or temples, or rivers ; all sorts of things are worshipped—spirits, stones smeared with paint, cows, crocodiles, snakes. One man gave up his idol to show that he was a Christian ; it was the tail of an old plough. Religion is shown in

extraordinary ways ; a holy man or woman will never wash, never lie down, sit for months between fires, or hold up his clenched hand till he cannot bring it down, and the nails grow out through the back of his hand.

Hinduism generally is a very vague kind of religion. If the Government wished Hinduism to be taught in the schools no one could say what should be taught. God is not good nor bad ; he is both. Without God nothing exists ; so everything is God. The stones are God, the elephant is God. A man cannot move without God ; when he moves, then God moves ; when he eats God eats ; when he sins, God sins. God shows himself in many forms, and is to be worshipped under as many as possible of them. He is wise, so his figure has the head of an elephant ; He is strong, so it has many arms. There are something like thirty-three millions of idols that are worshipped in India. Again, He is spirit, so that the body of man is vile, and must be starved and made to suffer, because it is flesh ; but He is flesh, so the body may be indulged as much as the man feels inclined. No two facts about God or man would be accepted by all Hindoos. There are ceremonies, but you need not practise them ; there are stories of the ways God appeared of old, but you need not believe them ; you may believe in Jesus—so long as you are not baptized. But if you are, you have indeed to bear the Cross.

There was an old man at Cawnpore, well educated. He read a New Testament that was given him through and through, and was baptized by Mr. Perkins, receiving the Christian name Simeon, to show he could now “depart in peace, having seen the Lord’s Salvation.” But he did not confess this openly. “Sir,” he said to his teacher, “you must not expect me to put off the infirmities of seventy-two years of heathenism in one day. I am younger than your infant ; he is four or five months old ; I was born only a few weeks ago.” At last he went with Mr. Perkins to his home, and his little nephew, a great pet of his, ran out and sat on his





THE BATHING FESTIVAL WHICH TAKES PLACE IN W. INDIA ON MARCH 17 EVERY YEAR.  
EVERY HINDU IN THE SOUTH PUNJAB MUST TAKE PART IN THIS FESTIVAL.

knee under a tree, while all his relations were being called together. When they were all there, he stood up, and said quietly, "Well, brethren, I am a Christian." No one said a word, but stared at him in sorrow and anger; the little boy was called away from touching him. At last Mr. Perkins said, "Did you not know he was baptized?" "Know, Sir!" said one; "think you we would not have put a knife through him rather than that he should have lived to forsake the faith of his fathers? He is the head of our family; he has disgraced us all." Then all turned and went away, and the old man was cut off from his home for ever.

From all over India the same story comes: "I believe; but I dare not, I dare not, be baptized!" Yet thousands face this living death. It is death to the world, but it is life with Christ. "The noble army of martyrs in India praise thee."

Few missionaries can look back to the state of things fifty years ago; and Mr. Hoppner of Roorkee is one of them. This is what he says: "When I arrived in India in 1853, the census showed that there were 50,000 native Christians in the whole of India and Burma. In the joy of seeing this, the missionaries were saying, 'What hath God wrought!' Now the census of 1901 shows that the 50,000 have become 2,664,359 native Christians. I am sure that in another fifty years the number will be ten millions, if not double that number."

God grant that it may be so!

You will read a great deal about caste. In India there are plenty of Pharisees, who say, "Come not near to me, for I am holier than thou." In England we have classes of men; but a farmer can marry a tradesman's daughter, and a ploughman can sit at the same table with a lord. In India every kind of work has its own caste; higher or lower, according to the dignity of the work. There were at first four castes—priests, soldiers, tradesmen, and servants; every country must have these in its early days. Presently it was said that the priests sprang from the head of Brahma, the soldiers from his arms,



A RECKLA (A SOUTH INDIAN CARRIAGE), DRAWN BY A SMALL BRAHMIN BULL.

the tradesmen from his stomach, and the servants from his feet ; later on, every inch of his stature was supposed to have given rise to a caste. There are castes of merchants, barbers, farmers, labourers—of every business you can imagine. No one can change from one to another. The people of the upper divisions even of one caste will not mix with those of the lower divisions. Even among the gods there are supposed to be castes ; and Caste is therefore thought of as belonging to the eternal nature of things, not as an invention of man. It makes stiff and iron-bound barriers between man and man. If you, a European, go to tea with an Indian gentleman, he cannot eat the cakes he provides for you. A school tea party is impossible, for the children are of different castes. If a low caste man touches the food of a man of a higher caste, it is all thrown away. Europeans often have to pay the men of the Robber caste ; no one who is not in it may be a robber, and the proper robbers see that your things are safe. If a man “breaks his caste,” and he may do it in hundreds of ways, he is driven from his family until he does penance, and makes rich offerings to the temples and the priests.

Caste has its benefits ; the members of one caste are supposed to help each other in the same way as the members of a Foresters’ or Oddfellows’ Society in England. Caste is however getting some hard knocks. If a Brahman travels by train, and sees a carriage with a low caste man in it, he cannot properly get into it. He may wait for days for an empty carriage, but at last there’s no help for it—the guard opens a door and pushes him in, high caste or low caste, and the holy Brahman knows himself to be at last a man. Caste is a great hindrance to our work. In one place it was said that Christianity was the religion the Government had ordered for the Malas—the men of low caste. In many places high caste men make a difficulty about receiving the Holy Communion with the others ; and it is everywhere more difficult for a high than for a low caste man to become a Christian, because then high and low must mingle as brothers. In some





NATIVES OF NEPALI (N. INDIA).



parts Christians have been wrongly considered to be a caste by themselves ; with their own rules and ceremonies.

When plague and famine occur in India, a great temptation is presented to missionaries and people alike. It seems natural for the missionary to help the poor starving peasants ; the peasants think they will get more if they are Christians, and pretend they are anxious to learn. People call these "rice-Christians," because they wish to become Christians only in hope of getting fed or of being protected from the Zemindars, or landlords, who are very cruel to them. In old days, missionaries were not always careful, and many a man was baptized, who fell away as soon as the relief supply ceased. Now our own missionaries take the greatest care ; but it is very hard, when a Romanist missionary comes into a part of the field which they have sown, and literally buys up as many Christians as he can by offering them money, food, or help. Still, if any one ever says to you that the Christians in India are all rice-Christians, you may say it is not true.

At almost every place that we visit we shall find schools. The largest S.P.G. School is at Trichinopoly, near Madras. Most of the schools have a department that is connected with a Government University which sets examination papers, so that the young men can obtain B.A. or M.A. degrees. When a tree has been growing twisted for many years, it is difficult to get it straight ; and it is not to be expected that people who have grown up calling bitter sweet, and sweet bitter, in the ways that Hinduism teaches, will all of a sudden change and become saints. Though not everywhere, yet in many places, there is a very marked difference between Christians and their heathen neighbours, not only as regards happiness and peace, but righteousness of life. If people are trained when they are young to speak the truth, to be honest and pure, they have a much better chance of being good men and good Christians afterwards. Without doubt, those who have been in our schools are far nearer to the Kingdom of God than those who have not. In some places the Mohammedans, who care

much more for their religion than the Hindus, have opened schools to compete with our schools ; in other places, the “religious people,” even parents, try to undo the influence of the school. Often the Mission School has more pupils than the Government School, because people know that they will be taught godliness there, as well as the wisdom of this world. And we have shown that as in Christ Jesus “there is neither Jew nor Greek, bond nor free,” nor caste, so we have shown that there is “neither male nor female,” for we have taught the girls and women too. “They will be teaching the cows next,” some said. “What is the good of teaching a daughter, when she is only going to mind another man’s hearth ?”

Poor, poor women ! You go through the streets of Calcutta, and you see the men chatting and smiling and enjoying themselves, but hardly a woman is to be seen. Those you see are doing labourer’s work, hauling carts or carrying burdens ; the better-to-do women are all “behind the curtain” in the zenanas. A rise of salary for a clerk will often be a curse to his wife, because he is now so mighty respectable that he can start a “curtain,” and shut her up in the zenana with nothing to do from morning till night, but to sit on one side of the room and then on the other, to go over and over the bits of jewellery she knows so well, no books to read, no walks or games, very little housework. A child is sometimes married when she is an infant, and lives in her parents’ home till she is twelve, when the husband comes to fetch her—a husband she has never seen. Then she has to bear whatever cruelty he may do to her, and still worse, whatever her terrible mother-in-law may do to her, without a word of complaint, or her punishment will be terrible. “I have brought you a new servant,” he will say to his mother. But if the little boy who is intended to be her husband dies, the little girl is a widow, and must go to the mother-in-law’s house just the same ; to do the nastiest tasks, and to be cuffed and beaten by all the other members of the family, because she is “under the curse of

heaven, or else her husband would not have died." There are 80,000 of these poor child-widows in India.

It is however woman who, after all, rules the house and home ; so too it is the women who hate change, because they never see anything new from " behind the curtain," and who think everything must be done as their grandmothers did it. They are the drag upon every movement for the better in India : they are the hinderers of the spread of the Gospel, far more than the men.

Some of the Indian people themselves are anxious to have these things changed ; to have women educated, and to allow child-widows to marry again. Homes have been started even by Hindoos in different parts of India ; and one widow, Pundita Ramabai, who in spite of her tremendous difficulties became a Christian, and is one of the most learned women in India, has accomplished a splendid work in calling attention to the cruel position of women, and in caring for others who are child-widows like herself.

We have not yet said anything about Mohammedans. Mohammed was an Arabian, who lived about 1300 years ago. There are three great duties of Mohammedans : prayers at certain hours, fastings at certain times, and pilgrimages ; they are forbidden to touch strong drink (but in some cases they do ; in Chota Nagpore the grogshops are kept by Mohammedans). The book Mohammed wrote is called the Koran ; it tells about these duties, and insists that there is One God, who has made known His will through Mohammed. It is not difficult to be a good Mohammedan, for the Koran only tells of things to be done, not of a character to be aimed at ; and many things which are deadly sins are allowed. So it lifts people up a certain distance and leaves them there. Everything that happens is " the will of God," so that if a plague breaks out, or a man is wicked, these things are " the will of God," and nothing can be done to prevent them. Mohammedans are the most bitter enemies of the Christian Faith in India, although they allow that Christ was a great Prophet.



S.P.G. MISSION SCHOOL AT KARNAL.

The people of India are very sluggish. The climate is so hot that it is difficult to work hard. Anything that requires an effort is put on one side. The missionaries feel this ; after some years in India one must come to England to get refreshed, and often a mission station has to be left without its missionary, because his health is breaking down, and he must leave or die. Even the Christians are often lacking in energy, and do not realize always that they must win others to the Faith, or they will become careless about their own souls. For a Church that is not a missionary Church is a dying Church. But often the true missionary spirit is found. In Madras and other places there are evangelist Bands, who go out regularly into the country, without pay, sowing the seed. Through them thousands of people have heard the name of Christ.

Such enormous multitudes ; so many tongues, so many religions, so much ignorance and superstition ; the great bugbear of caste, the evil that has been for centuries in the heart, the difficulty of reaching the women, the trying climate ; “all these things are against us.” But the thing that is best worth doing is always the most difficult. “I ought ; because I ought, I can ; because I can, I will.” This is the Church’s language.

At Benares, on the Ganges, there is every year a great “Mela,” or religious gathering. Thousands of priests pass through the streets, holding up their arms and shouting, “Victory to Krishna !” and the two million worshippers wave their arms likewise, and take up the shout, “Victory to Krishna ! Victory to Krishna !” From the whole Church of Christ rises the shout and the prayer, night and day, and let it rise in your heart and be on your lips too, “Victory to Christ ! Victory to Christ !”



## CHAPTER II

### BOMBAY

PEOPLE who visit India generally land at Bombay, the city which until a few years ago was the second largest city, coming next after London, in the British Empire. But so many people have died through plague and famine, or left the city because of them, that it has now fallen behind Calcutta. It lies on an island in a bay. 40,000 vessels here load and unload in a year, for Bombay is the principal centre of the Indian cotton trade, and the terminus of four great railways.

As you walk through the streets, people who know India can tell you, from their dress and marks, something about all the people you meet. Here is a man with two white paint strokes on his forehead and a red one in the middle; he is a worshipper of Krishna. Another has white marks only, another red, and so on, according to the god whom he worships. There are high caste men and low caste men, Hindus and Mohammedans, Parsees and Brahmins, Jews and Armenians, Africans and Chinese; people who speak Marathi or Urdu, Hindustanee or Gujerati, Tamil or Canarese, and there are many Eurasians—that is, people with one parent a European, the other an Indian, who speak English.

What a mixture of races, religions and tongues! But the Church of Christ must deal with them all. The S.P.G. has been working in Bombay since 1836. The first missionary was a captain in the army, who gave up his commission to take service under the King of kings. He built a school for Indian, British, and Eurasian boys and girls, an orphan asylum, and a Church dedicated to the Holy Trinity. The British residents in Bombay, from the highest to the lowest, gave the

Society very kind help in money. The School has been so useful that in 1884 the Government gave a site and 65,000 rupees for new buildings.

Mr. Candy's self-sacrifice had its reward. He saw the behaviour of the people living near the Church gradually improve ; for they noticed the large congregations gathering to worship, and used to stand outside the door or listen at the windows. This gave them a new idea, however strange it seems to us that it was new ; that the English Sahibs had a religion, and did not try to rule India just as they pleased, but in the fear of God. They saw too the effect Christian teaching had upon their own fellow-countrymen. One day, as a catechist was preaching in the street, a man threw a stone and hit him on the forehead. He wiped the blood from his face, and said, "Such things have often happened to Christians ; they are willing to bear them, so long as they know that their reasons for what they do are right, and that they suffer for the Truth's sake."

This street preaching is carried on at four or five centres in Bombay. You may say that there are three classes of persons who stop to hear. There are those who look upon it as a curious sight, who stare for a few minutes on their way, and then pass on. Then those who wish to argue, so as to show off their own cleverness. These are told that if they will say where they live they shall be visited ; or that if they will come to the Mission Room, it will be possible to sit down quietly and talk in comfort. This is generally enough ; if an answer must be given it is made as short as possible, and then the preacher continues his address. Lastly there are those who wish to hear, and listen reverently. They often gladly come to talk over their difficulties afterwards. The Mission Room is at a place where six roads meet, and people will very often drop in when they see someone inside. And so people are reached who could be reached in no other way. Yet it is so hard to get at the real heart of an Indian ; for they have learnt "to use words to conceal thought, not to express it."

A thing that happened in Madras recently is a fair example of the lack of regard for truth all over India. A man brought a case into the law courts which it had taken him five years



A BRAHMIN SHASTRI.

to work up. He said that he had lent a neighbour 1,000 rupees, and had not been paid. He had hired about sixty persons to swear that they had seen him lend the money—there are always people hanging about the courts who will swear to anything, if you will pay them. But he was not prepared for the line the neighbour took. He did not deny

having borrowed the money, but he produced a number of most respectable people who swore that they had seen him pay the money back ! So the man lost his case ; justice was done, but in a very crooked way.

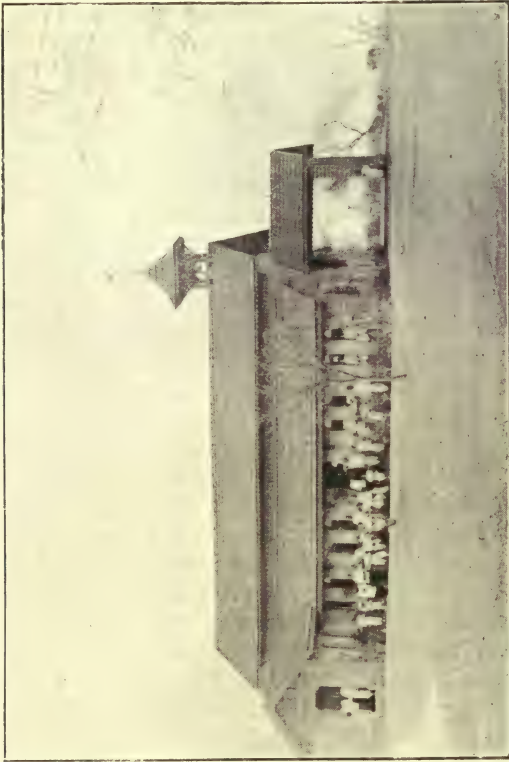
Mr. Candy was followed by the Rev. C. Gilder, who worked for nearly forty years at Holy Trinity Church, and at last died of the plague in 1902. His congregations increased, so that now there are 300 Eurasians on the Church books, and 150 who worship in Hindustanee.

Now we can see one of the difficulties of Mission Work in India. There are plenty of people speaking other tongues round Trinity Church, but one man cannot learn half a dozen languages, so the missionary masters one or two. Many have thus no chance of hearing the Gospel so as to understand it ; and if the man who knows Hindustanee dies, or is moved somewhere else, perhaps the only man to take his place knows Marathi, and cannot take over the Hindustanee congregation.

There are two S.P.G. Tamil Missions, with 200 members, in other parts of Bombay. Tamil is the language of South India, but a great many Tamils came north to be servants or tradesmen, and many are Christians when they reach Bombay. There are also Churches in the country round, which the missionaries visit, and a boys' school and girls' boarding school for Mohammedans. One missionary, Canon Ledgard, has given himself for forty years especially to work among these people. They were very much excited a short time ago when one of their chief men became a Christian. He had published books saying that Islam was true and Christianity false ; he had made the pilgrimage to Mecca, which is the great deed of piety among Mohammedans ; but Christ won him, and in spite of the loss of family, friends, and business, he was baptized in 1903. There are two books defending the Christian Faith which have been recently written by Mohammedans who have become Christians.

We may now leave Bombay, and take the train for Ahmedna-

gar. We change at Poona, where the S.P.G. worked for twenty years ; then the work was handed over to the Cowley Mission



MISSION CHURCH OF ST. SAVIOUR'S, AHMEDNAGAR.

and the Wantage sisters. One can read elsewhere of the great things Christ has done through them.

At Ahmednagar there is a great Church, St. Saviour's, and two schools, one an Industrial School, in which trades are taught. This is the central school for the whole district, to



which the best boys are sent from the villages. Most of the Christians in the district are Mahars and Mangs, men of the lower castes. The caste above the Mahars are Mahrattas, farmers—who are proud, and opposed to any change. These have caused great difficulty to the British Government. When we were trying to stop the plague they hindered us all they could, and even murdered some of the officials who had to see that infection was prevented. Their servants are Mahars, who live in hamlets outside the villages by themselves. If you go to a village and ask where the Mahar quarter is, anyone will point it out. For many years a great movement towards Christianity has been going on among the Mahars throughout this district. In 1873 there were three Christians in the district; now there are more than 6,000, and six clergymen, thirteen catechists, and a great number of native evangelists, who work in 220 different villages. One missionary alone, Canon Taylor, baptized 1,300 in one year. People would come to Ahmednagar from villages sixty miles away, and ask him to come there to teach.

Below the Mahars are the Mangs, who do the dirtiest work and eat food which other people will not touch. Their fathers have always been thieves and robbers. They are without any education, so that it takes them months to learn the Lord's Prayer. They are only required at first to learn this, the Creed, and the Commandments. Sometimes the missionary will be asked, "Now that we are Christians, can't you get us off attending roll-call?" for their behaviour has been so wild, that the head-man of every Mang village has to call all the names out every evening, and the attendance is marked as if they were children attending school, to make sure that they are not up to any mischief. But the missionary answers, "No, you do not become Christians to get worldly advantages. You must live down your bad name, and by showing yourselves to be good Christians, let the Government know that the roll-call is not necessary."

Now comes in the caste difficulty. The upper caste people say that if you become a Christian you are bringing yourself down to be a Mahar. When a Mang orphan came to the Mahar's school, the other boys would not eat with him. It was not till thirteen of them had been sent away (they came back again afterwards) that they learnt that in Christ there is no such thing as caste.

The Ahmednagar district is as large as Wales, so that the catechist can only visit a village once a fortnight or so; and on the day of his visit, very likely those who wish for instruction are busy, and the Mahratta master will not set them free. More often still, their masters will compel them to sweep the temple; they dare not refuse, and yet their conscience tells them they ought not to do it. When the missionary pays his visit, expecting to find a number of people ready to be baptized, he sometimes finds that they have made no progress, and he has to put them off for six months, and then, perhaps, another and another six months. In the 128 Christian or partly Christian villages there are only three Churches, and the schoolrooms are worse than the worst cattlesheds in England. Still a visitor who had seen these poor people, once so ignorant and barbarous, would hardly know them now. An Industrial School has now been opened, so that those who wished may learn trades.

It was very difficult to find catechists at first, where all were so ignorant. Even the masters of the Mission Schools could hardly read. But Canon Taylor persevered, and opened school after school, to provide for days to come as well as for the immediate future. Both heathen and Christian boys are admitted, but the Christian boys prepare for an examination, so that they may get into the big school at Ahmednagar itself, where only Christian boys are admitted. Thus the pick of all the Christian boys finish their education at this central school, and many of them become teachers and catechists.

In order to carry on the instruction there given a magazine, called the *Prakashak*, has been published monthly for many

years, of which every Mission Worker receives a copy. At the end of the month they all meet to receive their salaries and give in their reports; and at the same time they are examined in the teaching given in the *Prakashak*. Then for two or three days there are lectures on the points on which they are weak, and so they go back to their villages strengthened in faith and increased in knowledge. They are urged to have daily services in their schoolrooms or houses, however few the Christians are, and the earnest worship to be seen in many Churches shows that the people are Christians in heart as well as in name.

For the last twenty years ladies also have been working at Ahmednagar. They have an orphanage with fifty girls, and a girls' school for 150. Five ladies live in a central house, taking care of the girls, and training teachers for the country schools. They have four boarding schools in the largest towns of the district, from which the best girls are drafted up to Ahmednagar. In 1903, Miss Benham, who had previously worked for the S.P.G., and had helped to organize the "Kings' Messengers," came out to Ahmednagar as a Mission Worker. On the very night of her arrival she stepped through a window by mistake, and was so injured by her fall that she died a few weeks later. Some are called to serve God by work, some by death; death by sickness, or martyrdom, or accident. It seemed an accident, but we may be sure that her life was not thrown away upon India.

There are other big towns near Bombay in which the S.P.G. is working. In Kolapore there are 100 Christians. After the famine in 1878, the Government asked the Mission to take care of forty orphans. A Dr. Mackellar offered to give up his good appointment in Scotland and work for God's glory in India for two years. He was placed here, and kept most of the poor little things alive. As they grew up, it was hard to see what could be done with them. Some boys were apprenticed to a carpenter; but he had to send them away, as the other carpenters said they would ruin him if he employed

Christian boys. So the missionary, Mr. Priestley, started a printing press, which now more than pays its way. It



PUPILS FROM ST. MONICA'S, HIGH SCHOOL, AHMEDNAGAR.

has printed the laws for the Kolapore State, nearly 2,000 pages in English, as well as several big books in Marathi.

There is also a school to teach weaving; and when young people can weave, they go out, like St. Paul, to live a Christian life among their heathen neighbours, and teach them by good



A NATIVE CATECHIST OF KOLAPORE.

example as well as by word. There might be more Christians round Kolapore now if there had been more workers. Things promised so well that three missionaries were placed there. Now, alas! there is only one man, because those who offer



themselves are so few ; and the field which was white for the harvest perishes through our neglect.

Other towns are Dharwar, Ratnagiri, and Dapoli. A scholar of the High School at Dapoli, the best S.P.G. school in the Bombay diocese, afterwards came to England, and in 1899 was Senior Wrangler, that is first of all the students in the Mathematical Tripos at Cambridge.

“ What a work Missions are doing in this country ! ” a Brahmin doctor said, when he saw what was being done at Ahmednagar. “ You Christians are rising up, while we are going down ; in another hundred years they will be at the top and we at the bottom.”

## CHAPTER III

### DELHI

THE journey from Bombay to Delhi takes thirty-six hours by train. You pass through the diocese of Nagpore, and enter that of Lahore. Until 1877, the diocese of Calcutta stretched right across North India, and from the Himalayas to the Central Provinces. It was in trying to deal properly with such an enormous district that Bishop Milman broke down and died. Now the diocese of Lahore takes in Kashmir and the Punjab. Delhi lies at the bottom right hand corner of it, about half way across India, on the river Jumna.

The first Bishop was Dr. French, who after ten years resigned the work to do duty as an ordinary missionary among the Mohammedans of Arabia. The present Bishop is Dr. Lefroy, of whom we shall speak presently.

Delhi is the old capital of the Great Mogul; that is why it was chosen for the Coronation Durbar in 1903. It has been in our hands since 1760; and a noble city it is, with wide streets and bazaars, excellent shops, and magnificent palaces; it has 200 temples and 261 mosques, many of them very large. The Mohammedans are fewer in number than the Hindoos, but more energetic and more zealous in opposing the Christian Faith. Such a city ought to be a centre of light as well as of commerce; and the S.P.G. is trying to make it so.

In 1902 the Jubilee of the Mission was held. There are two large Churches—St. James', for the English people, and St. Stephen's, the Mission Church. There are nearly 900 native Christians. Then there is St. Stephen's College, affiliated to the Punjab University, preparing about ninety students for B.A. and M.A. degrees; St. Stephen's

High School, with 700 students ; a Boarding School for about 40 Christian boys, and nine schools for low caste boys, chiefly Chamars, or Shoemakers. There are hostels for the non-Christian students at the College and at the High School ; a Club called the "Star of Delhi," for lectures, debates, and games ; and a book depôt for Christian and educational books. For the Christian girls there is a Boarding School with 50 girls,



EXTERIOR OF ST. STEPHEN'S COLLEGE, DELHI.

and an Industrial School with 35 ; for the sick, a Hospital with twenty-four beds, under two lady doctors, and a Dispensary, visited by over 100 patients a day. Apart from this work, the missionaries give lectures on the Christian Faith, and take part in discussions in Mohammedan mosques, preach in the open air in the bazaars, and visit the towns and villages round the city. The lady missionaries visit the women in the zenanas, and teach in small schools for Hindoo and Mohammedan girls, and give Christian teaching in private houses.

Delhi is the centre of a district containing nearly 3,000,000 people ; there is a net-work of Mission stations, and three strong out-posts with clergy and lady workers. So that altogether there are fifteen clergy, twenty-three catechists, and twenty-five readers, thirty Christian masters and mistresses in the schools, and forty-one who are not Christian ; and twenty-five English ladies, eighteen of whom form the Community of St. Stephen's.

You will wish to hear how all this came about : and why the Church is called St. Stephen's.

In 1816, Colonel Jas. Skinner, C.B., entered Delhi with the British troops, and was so much struck with its importance and its heathenism, that he determined that, if ever he was able, he would build an English Church there. It was twenty years before the time came ; then he built St. James' Church, at a cost of £10,000. For a long time this was the only Church in Delhi, and was used by Indians as well as Europeans. In 1852, the Chaplain of St. James', the Rev. M. J. Jennings, began to preach to the natives. £2,000 was collected in Delhi to found a Mission, and the S.P.G. gave £8,000 more on the occasion of its third Jubilee. On July 11, 1852, Mr. Jennings baptized two leading Hindu gentlemen—Ram Chundra, mathematical teacher in the Government College, and Chim-man-Lal, the sub-assistant Surgeon at Delhi. Ram Chundra had long felt that the Brahman teaching was foolishness, and that its only object was to fill the pockets of the teachers ; and he supposed that the case was the same with Christian teachers, though he was surprised to see Englishmen whom he knew to be intelligent and honest going to Church. One day he looked in, and saw the congregation kneeling, as if they knew they were really in the presence of God ; then he got a New Testament and studied it, and after proper preparation he was baptized. A little later the first missionaries arrived, both of them Cambridge men. They opened a school for about eighty young men, studied the languages, and prepared some people for baptism, holding services daily in St. James' Church. Two laymen

joined the Mission, and all seemed going well till the Moham-medans became excited at the attack made upon their stronghold. At first they were directed by their leaders not to argue with Christians, but to show their contempt by silence. But Christ proved too strong for them, and in the very city where the order had been issued a book was published, in-



SCHOOL-GIRLS AT DELHI.

tended to go a long way towards "exterminating Christianity in India." It is sad to say that it consisted chiefly of objections brought against the Scriptures by writers in Europe and America. The book did not silence the missionaries, so the Mohammedans began to look out for an opportunity of striking a hard blow. The time soon came.

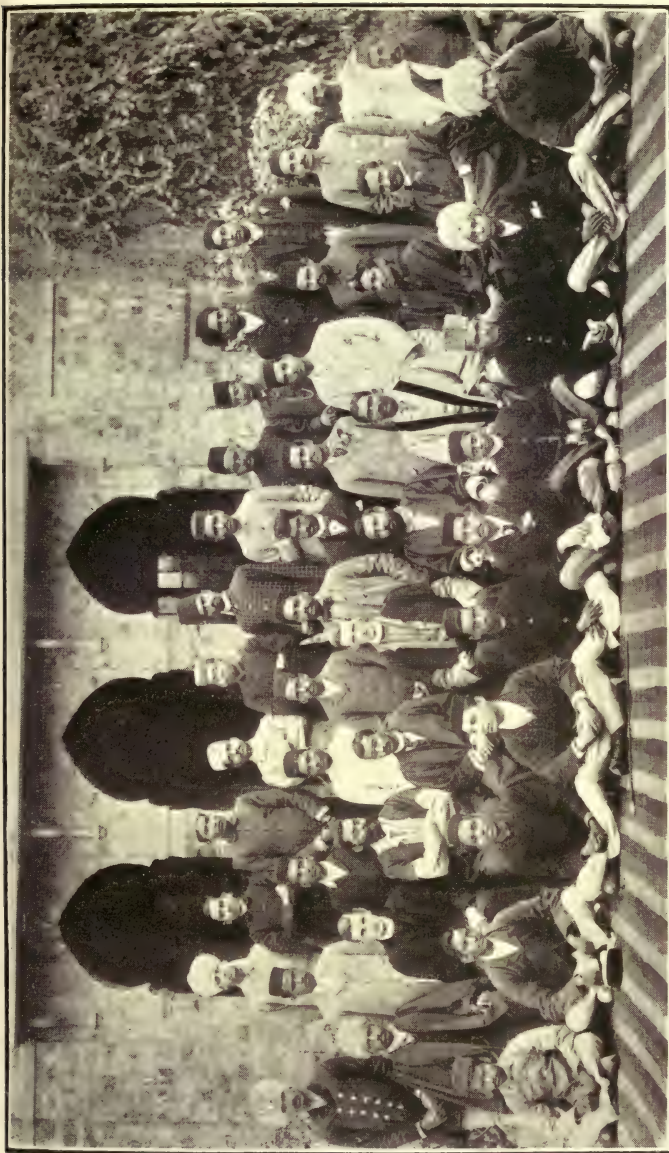


On May 11, 1857, the mutiny broke out in Delhi. All the terrible story of that year, when the strong walls of Delhi were held by native soldiers whom we ourselves had taught to use guns and rifles, and how after a long siege the city at last fell, you may read elsewhere. In one day all three missionaries were killed, as well as Chimman Lall and most of the native Christians. The letter sent home to tell of their death showed how they had had to face the howling Mohammedan mob, wild and pitiless, thirsting for their blood; "but our assured hope is that our dear brethren were supported by the power of Him whom the first martyr saw standing at the right hand of God."

Christ's work however is not stopped by the death of martyrs. In 1859, the Rev. R. R. Winter and Rev. T. Skelton went to Delhi, and the Church they built was called St. Stephen's, so that the memory of those first martyrs at Delhi might be kept green, and others be encouraged to follow their example in facing persecution for the Truth's sake.

A young man was baptized shortly afterwards, a very clever mathematician, who knew St. Paul's Epistles better, the Bishop said, than many candidates for Holy Orders whom he had examined in England. At once the whole quarter of the city was astir with indignation and alarm. The high caste families, to one of which Mr. Tara Chand belonged, were afraid lest their sons should follow his example, and be converted to Christianity. His own family refused to have anything more to do with him, and would not even let him see his wife for more than three months, as they said he had disgraced them all.

Mr. Tara Chand was brought to Christ by his great friend Ram Chundra, who, as we saw, was baptized before the mutiny. He hid himself for two of those awful days of murder, and then escaped from Delhi, going back when the storm was over, to be a tower of strength to the Church for twenty-three years. He faithfully served his Master by his tongue, his pen, his purse, and his Christian life. He was equally honoured and respected by Hindoos and Mohammedans, as well as Christians. There was not one respectable native who did not know him by name



PROFESSORS AND SOME OF THE STUDENTS OF ST. STEPHEN'S COLLEGE, DELHI.

at least, and did not praise him for his blameless life. Though he was out-casted, he was admitted to his family councils, because his family so much admired his righteousness and wisdom. Mr. Tara Chand showed himself a worthy friend to such a man. After serving for several years as a master in St. Stephen's School, where his influence over the boys was wonderfully good, he was sent to study at Bishop's College, Calcutta, and in due course was ordained to the ministry of the Church.

Mr. Winter had three sorts of people to deal with. There were the upper class men, who would not have anything to do with men of lower caste ; the low caste men ; and the women shut up in the zenanas.

For the sons of the first he opened St. Stephen's High School. There you may see about 700 boys, many of them with very clever faces, who are going to be the great men of the Punjab in days to come. Every day they have some Bible instruction, and are continually brought into contact with men who are in earnest about their faith and their duty. If they study history or literature they look at these things from a Christian point of view ; and though so far none have had courage while students to profess their faith and become Christians, they go out into the world far better men, and with quite different ideas, from those of ordinary Indian people. This is what a Hindu writer wrote to the Government of India : " You have taught our children science and philosophy, and you are proud of giving to India what you call civilization. But do you know what mischief you are doing ? Your scientific education has made our children irreligious, godless, doubters ; they learn to look at religion as a dream of silly women and half-starved men ; they think goodness is simply a balance of profit and loss ; they are disobedient, disloyal, irreverent. You say you have given us light, but the light is worse than darkness. Better that they should be ignorant of your sciences, and keep the simple faith of their forefathers, than that they should know all the learn-

ing of the day, and turn their backs upon religion and morality as rags and remnants of a superstitious age."

This is terrible reading. Even the Director of Public Education wrote: "What India wants at present is not M.A.'s and B.A.'s, but men who can be trusted with small sums of money." Poor lads! Their fathers never thought it was wrong to lie, or to do a hundred things which we call sins; and when they go to school there is generally no one to look after them, and see that they do not get into mischief which may make their whole lives miserable. Games were almost unknown in India, and young men spent their spare time in idling and wickedness; and before cricket and football were introduced, they had no idea of the value of their bodies. So you may judge what a good thing it is that this school and the college for older boys, with their staffs of earnest-minded teachers, should be there to train their characters; and its hostels where they can study in peace, without the temptations of an Indian city, but with the gentle and loving restraint of men who have given up their lives in order to do them good.

Mr. Winter's aim has been well carried out. He said: "We should try to come before the people not merely as preachers of a new religion, but as friends and sympathizers, and should aim at benefiting the whole man."

After thirty years' work Mr. Winter passed to his rest in 1891. Fourteen years before, some members of Cambridge University determined to found a Community Mission in Delhi. They took a large house outside the city, and from four to six graduates at a time lived there until Mr. Winter died, when they took over all the work of the Mission. They endeavour to deal with the highest classes through the college and schools. One of these men was Dr. Lefroy, now Bishop of Lahore. Dr. Lefroy studied Mohammedanism very carefully, so as to be able to argue with learned Mohammedans. In 1891 the "Bickersteth Hall" was built in the centre of the city, in memory of Dr. E. Bickersteth, who had to leave



Delhi through ill-health, but afterwards went to Japan as the second English bishop. Here Dr. Lefroy gave lectures and held discussions with Mohammedans, which often lasted for four or five hours. Sometimes he was invited to the mosques to argue with the Moulvies. On one occasion, after two hours' discussion, the chairman said : " I have been reading the Bible so as to attack it, but unless you can give him better answers, I am ready to take the padre's hand."

Dr. Lefroy used also to preach in the public bazaars. Think of the great crowded street, with a row of trees down the middle. An Indian catechist stands upon the raised plinth of the central pathway, and preaches from a text. A crowd of people gather round, and a few men in white push to the front with scowling faces. The catechist, however, does not mind interruptions. When he has finished, the men in white cry : " Now the padre sahib." Dr. Lefroy takes his place, and even the idlers begin to listen. He knows his ground too well to say anything that they can catch hold of with their well-worn but popular objections, such as " God cannot have a Son, for He has not got a wife." Someone perhaps asks a question, which is at once answered by the preacher. Suddenly a number of them begin to talk all at once ; he has got on to a subject which they do not like. When the shouts are hushed, he takes up the subject again, speaking carefully and fully, with quotations from the Koran. They let him finish, and then begins a discussion. Many of them are old acquaintances who have brought up the same difficulties before, and have been answered. The discussion, however, goes on, the people standing round listening and noting the points. One man, a blind Moulvie, who had been one of his most troublesome opponents, was baptized in 1892, became a catechist, and now preaches in the bazaars the faith which he once denied.

Now that Dr. Lefroy is Bishop of Lahore, his place as head of the Mission is taken by the Rev. S. S. Allnutt, who has been at Delhi for twenty-five years.



We must turn next to the work among the low-caste people, called Chamars, who live in Delhi and the villages round. Many of them are followers of prophets who lived three hundred years ago, and say they believe in one god, though this belief does not influence their lives to any extent. They can only know the god through a *guru*, or teacher. Those



A HINDU AND A MOHAMMEDAN BOY, DELHI.

who become Christians have learnt that Christ is the true *guru*. Their work is very hard and long, and though the missionaries easily get into their houses to talk while they work, the best time to meet them is after ten at night.

Mr. Tara Chand worked for some time among them, and it was chiefly through him that the first ingathering took place. Then there came a rush : in three years 500 were baptized,

and there were not enough workers to teach them properly and help them to lead true Christian lives. It was noticed that their wives and children often did not become Christians, though among them a wife nearly always follows her husband in everything. "They will follow us presently," the men said, "but they are more ignorant than we; have patience, and they will come too." But they did not come; and soon it was found that even the Christians married their children and buried their dead with heathen rites, because they did not wish to break with their families. They thought they could "follow the way of Christ" and yet keep on with the idolatrous practices of their fathers. Men said, "What is the use of becoming a Christian? Look at So-and-so; I don't see any difference in his life!"

So first of all, some houses were taken in Delhi to form a Chamar Christian Community, separate from their heathen neighbours. The heathen neighbours were very angry at this, and tried to persuade the converts to come back, which some did. At last, some of the Christians came forward, and said that there must be a clear sifting of the false from the true, by which the true might finally cut themselves off from heathenism and the Church be purged. The Native Church Council laid down these rules: That all Christians must (1) have their children baptized, and their wives prepared for baptism; (2) betroth and marry their children only to Christians; (3) attend no heathen ceremonies. A great meeting was held, which lasted all night. Those who were in earnest, and were really resolved to "raise their hands" as a sign that they broke with the old things and old relations to serve Christ in freedom, were left alone. But the waverers were begged and urged to come back to their old friends. Ganges water was brought in, and he who took up the water vessel renounced Christ. During that long night each head of a family answered the question: "God or Baal?" And the end was, that five out of twenty-five went back and walked no more with us. The same thing was done in the different

Chamar quarters, and at last all met altogether to give the faithless a last chance ; and the end was, that out of 800, 500 stood firm. It is good to know, however, that very many of the 300 deserters have from time to time repented, and after proper trial have been readmitted into the Church of Christ.

We have spoken of the sad state of Indian women of the upper castes, who have to live " behind the curtain " and see no one but women. The missionaries could not reach them, and there was no way of teaching them. But in 1860 the British Governor of Delhi and his friends opened three girls' schools, " in recognition of many mercies from God." These were intended to train teachers for work among Indian women. Mrs. Winter took the matter in hand. As the women could not meet for instruction, she arranged that Pundits should go to their houses and teach them ; when they were trained, they visited the zenanas. For many years they could only creep in and out again in secret, with the consent of the head of the house, lest friends and relatives should hear of it ; but by 1878 Mrs. Winter had 500 women and 300 girls under instruction in the zenanas or the schools, and the old pupils of the Boys' High School were asking the teachers to visit their wives and daughters. The Mohammedans issued a proclamation bidding people take care, for there was no alley or street in which the influence of these schools was not felt. " The freedom which Christian women possess is influencing all our women." If anyone doubts that this teaching has been found to be a blessing, here is a letter that may convince him. In 1902 many of the Zenana workers were at home ill, and a gentleman wrote—

" HONoured SECRETARY SAHIB,—After salaams, be it known to you that we have got to know from the Miss Sahib that the Mission is quite empty, and the Miss Sahibs who were engaged here in Zenana work have nearly all gone to England—some on account of their leave being due, and some

on account of illness. And so the 'chain of learning' has broken, and the poor things who are *Purdah-nashins* ["behind the curtain"—ladies restricted to the zenana], and who are anxious to learn, are all becoming hopeless. I hope that you will think of the poor people, and will surely send two or three Miss Sahibs to the Mission from there.

"I have hope in your kindness, that you will accept this petition of mine.

" *Writer*—

" MAHOMED ZAMANI BEGAM."

It was Mrs. Winter, too, who began female medical work. As the women would not come to her, she resolved to go to them; so she used to go with a box of medicines to the river to meet the morning bathers. Little by little she won their confidence, and later on a dispensary was opened, and nurses were sent to the women. These at first were not Christians, but in time they were replaced by Christian nurses, many of them converts from among the patients. Mrs. Winter died in 1881, and in 1884 H.R.H. the Duchess of Connaught laid the foundation-stone of "St. Stephen's Hospital for Women and Children," in memory of her, the native chiefs giving generously to the building fund.

We have not space to tell of the work in towns and villages round Delhi. In one town called Riwari, and at least 100 villages round, the Rev. T. Williams worked for nearly twenty years, taking up the work begun by Mr. Tara Chand. The people are mostly Jats—a fine, free, outspoken, and industrious race. Many of the Government officials helped him, and in 1893 a fine church, St. Andrew's, was built. He was a man of vast learning; like Dr. Lefroy, he preached in the bazaars and studied the Koran in Arabic, but went further than he in learning Sanskrit as well. He used to take Arabic and Sanskrit books with him when he went to preach, and also pictures. He had a picture of the Annunciation, which he used often to show; in the Mohammedan Koran there is a



ONE OF THE ST. MARY DELHI GIRLS, WITH HER FATHER AND BROTHER.



fuller account of this than in the Gospels, and it can be argued from the Koran that our Lord had no Human Father. It surprised the Mohammedans to know that Christianity is 600 years older than Mohammedanism. He also argued with Brahmins; in this he was helped by a Brahmin Christian, who had lived in British Guiana.

Mrs. Williams worked among the zenana women as hard as her husband among the men, and they were both loved and respected in the town and district of Riwarri. Then in God's providence, in 1900, Mr. Williams died, and the Church lost a man who hardly had an equal in India for learning. There are now sixty-five Christians at Riwarri, and 150 children in the schools.

Before leaving Delhi we must add, that after the Jubilee of the Mission, the Christians felt that they had cause for penitence as well as for thanksgiving, and during the Holy Week of 1903 a series of special services were held (what we should call "a Mission" in England) for stirring up and deepening the spiritual life of the congregation. Much careful preparation was made beforehand, and the people felt that the time had been one of real blessing to them.

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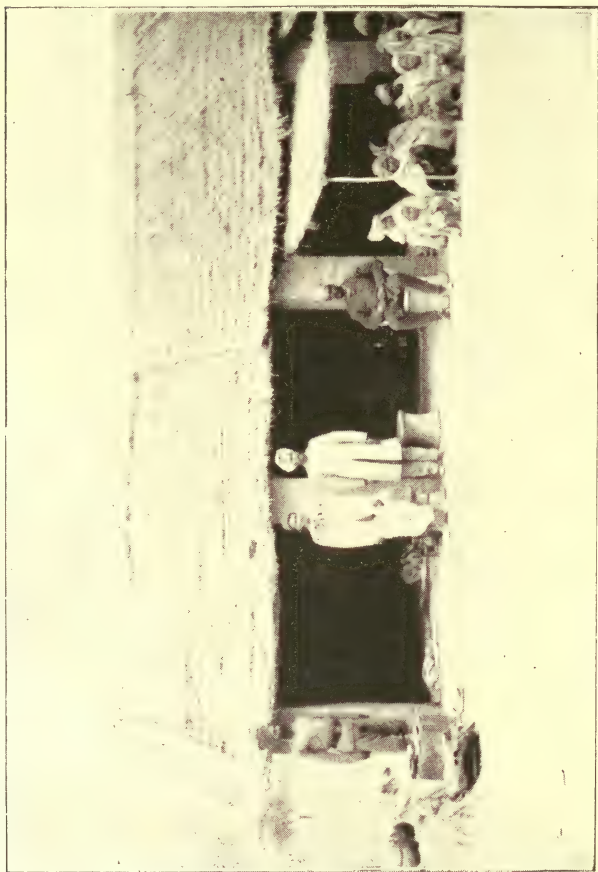
### LITTLE PORTION

## CHAPTER IV

### CAWNPORE

FROM Delhi, our journey towards Calcutta brings us into the diocese of Lucknow, which was carved out of the diocese of Calcutta in 1893. The work in Lucknow itself is in the hands of the C.M.S. ; the S.P.G. Missions are in and round Cawnpore, a city forty miles south of Lucknow, on the banks of the Ganges. Nearly 100 years ago, Henry Martyn was in Cawnpore as chaplain to the British troops, and used to gather together the fakirs, or religious beggars, by the offer of a meal of rice, so that he might tell them of the God of Love. He was a very clever man, and used his abilities in translating the New Testament into various languages, until he broke down from overwork and died. In 1833 the Rev. J. J. Carshore, of S.P.G., arrived, and found five schools, containing 170 boys and twenty-two native Christians, taught by a native catechist under the British chaplain. During the next few years other missionaries were sent out, additions were made to the schools, preaching tours undertaken, and an orphanage built for girls, called Savadah Kothi. Cawnpore is tenth among the great cities of India, lying on the Grand Trunk road between Delhi and Allahabad, and at the junction of the Ganges and the Ganges canal. Four lines of railway have their stations here, and there is a bridge across the wide river. So it is naturally an important centre of commerce and manufactures. There is a great trade in cotton, grain, sugar, and other things produced in the country, and in Manchester piece goods. There are also large mills for making cotton, leather, flour, brushes, and so on. Besides the soldiers, a great many Europeans live in Cawnpore to manage these mills or do business.

But it is not this that makes the word Cawnpore send a thrill through the hearts of English people ; it is the awful story of



THE HOSPITAL WARD AND DISPENSARY AT CAWNPORE.

the Mutiny of 1857. There were 465 white men, soldiers and civilians together, and more than 500 women and children. Through some mistake, orders were given for them to defend

themselves, in a camp surrounded by a mud wall not high enough to keep out a cow, with a large building for the women and sick. The Sepoys took English guns out of the arsenal, which we had taught them to use, and for twenty days the brave garrison saw their numbers dwindling under their fierce fire. The building was burnt down, and in the heat of June in India, there was nothing to shelter either sick or sound from the scorching sun. 250 persons had been buried in a well within the entrenchments; water was becoming scarce; the myriad insect life of an Indian summer made life in the open almost intolerable. Powder was running short, and the artillerymen were all dead or wounded, when, on June 26, a letter came from Nana Sahib offering a safe conduct to the river and boats to take them to Allahabad for all who would surrender. After long discussion it was agreed to accept the offer. A sad procession of weary, sick, and wounded men, women and children set out for the Ghaut (sacred bathing place), on the Ganges, where boats were to be in waiting for them. They got into the boats, and suddenly a signal was given, and the straw awnings of the boats were set on fire, while from the banks volley after volley was poured upon them. The boats had been beached in the mud, and could not be pushed off. Four men swam for their lives down the river, and escaped; the rest of the men were killed in the water, except a few who were wounded, and, with 200 women and children, were carried off and lodged in the girls' orphanage, Savadah Kothi.

Here they stayed till July 15, when Nana Sahib heard of the approach of Havelock's army. In his rage he had all the men among his prisoners shot in his presence; and then, when the Sepoys refused to obey his command, he sent Mohammedan butchers into the house, who murdered the women and children. Their bodies were thrown into the well, which had been used as a grave during the siege. At the final scene of murder, the Rev. H. E. Cockey, of S.P.G., offered prayers with those who were appointed to be slain, before his turn came to be shot.

We have told this terrible tale again because it gives the

reason for the special care given to Cawnpore by the S.P.G. Such awful deeds can never be forgotten ; but forgiven they must be. For forgiveness is not forgetfulness ; forgiveness



THREE BOYS IN THE INDUSTRIAL SCHOOL AT CAWNPORE.

calls for love. The ground surrounding that well of death is now a fair park ; a stone railing runs round it, and from the centre of the floor there rises a pillar, surmounted by the figure of an angel bearing a cross, in pure white marble ; and an inscription runs : " Sacred to the memory of a great company,



mostly women and children, who perished on this spot in the Mutiny of 1857."

These things the soldiers did, not the people of India ; the people of India suffered almost as much in the Mutiny as we. What befell Nana Sahib no man knows ; he was never heard of again. "Vengeance is mine, I will repay, saith the Lord." And had England done no wrong to India for which forgiveness needs to be asked ? Those who know India can only make one answer to that question. Let the remembrance of the deeds of blood, then, be a constant call to Christ-like devotion, to prove the fulness of Christ-like forgiveness, and to atone for misdeeds of the past which cried unto God for reparation. Let the heroism our soldiers showed during those awful three weeks' siege of the entrenchments stir us, the soldiers of the Cross of Christ, to like boldness in bringing the people of India to the same faith and hope in which that great company of persons rest under the shadow of that winged angel, waiting for the Resurrection morning.

Shortly after the restoration of peace, a beautiful stone memorial Church (All Souls') was erected on the site of the entrenchments, on the walls of which are brass tablets bearing the names of those who were killed. Here the soldiers stationed in Cawnpore have their services.

There is another Church, Christ Church, which had been consecrated in 1840, in the centre of the city, close to the well. In return for the contribution made by the S.P.G. towards the building of All Souls', it was handed over by the Government for the use of the Mission at the close of the mutiny. Its walls were left standing, but the woodwork and roof were gone. The floor was overgrown with weeds, and covered with dirt and rubbish. A broken piece of masonry was all that remained of the font. It was however completely restored.

How often do we hear people say, "I have lived long in India, but have never met a native Christian." The reason is that people do not know where to look for them, and often do not take the trouble to inquire. Even in England people do

not talk much about their religion to each other ; how much less likely is it that an Indian Christian will talk to his master and mistress, or to a visitor to the country, about his faith, when he cannot tell whether he will meet with sympathy or not ? But in Cawnpore all the residents know the missionaries and their work. The managers of the mills have been most kind in giving advice and direction in the management of the Industrial Schools, in receiving boys as apprentices, and in giving orders for printing work, leather, and brass. No one at Cawnpore would be likely to say that he has never seen an Indian Christian.

We need not give the history of the various Institutions under the S.P.G. at Cawnpore ; it would be like telling the story of Delhi over again. The five schools for boys were reduced to one after the mutiny, under the Rev. J. R. Hill, who reached Cawnpore in 1860. The Girls' Orphanage was for many years carried on by Mrs. Perkins, the wife of Mr. Hill's colleague: Little by little additions have been made as the staff of workers increased. In a very large "compound" or enclosure round the Church stands the school, with two boarding-houses ; a college, with a splendid staff of masters, which can give M.A. degrees ; a hostel for Hindu students, and another for Christians ; and a Brotherhood Mission House. The college has recently been increased, and buildings for theological classes are being raised. The Boys' Orphanage School is connected with an Industrial School, which includes a flourishing printing press and carpenter's shop, and a brass foundry and finishing shop recently added, for it is the aim of the S.P.G. to enable Christian lads to earn an honest living by their own work, instead of losing their self-respect by depending on other people. The Lieutenant-Governor of Lucknow opened this brass foundry, and a great many English residents were present to show their sympathy with the work. "The whole character of the city," one of them said, "has been changed by this Christ Church School."

Further away are the Mission House for women workers,



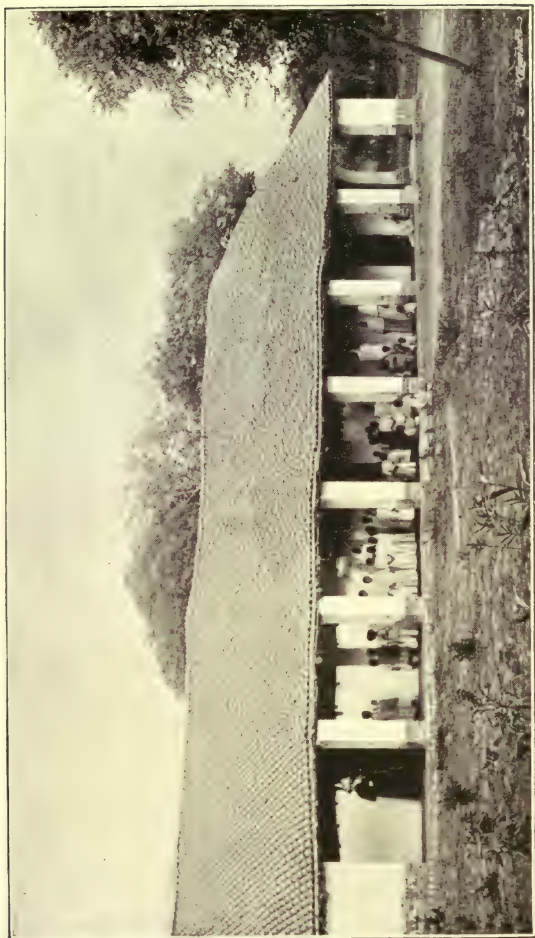
DOCTORS AND NURSES OF ST. CATHARINE'S HOSPITAL, CAWNPORE. THE LATE DR. ALICE MARVAL IS IN THE CENTRE.

the Orphanage of the Epiphany for girls, and the Hospital and Dispensary.

We must here mention another life which was recently laid down for God. Miss Alice Marval, a lady doctor, was working in Lucknow when the plague broke out in 1903. In the heat and the foul air she was kept busy every day from seven in the morning till twelve. After her hospital work she used to visit the filthy houses of the poor sufferers, healing and helping all she could. At last, to the great grief of all, she succumbed to the plague. Nurse Elizabeth Walden and a native Indian nurse also died soon after of the same plague.

A good deal may be said both for and against orphanages in India. After famines and outbreaks of plague there are always numbers of poor little creatures left adrift. The Government requires that if anyone of the same religion wishes to adopt a child, he may have the first claim. So there are generally people willing to take a child who is strong and healthy; those who come to the orphanages are often, though of course not at all always, weak and sickly. They are bad material, both in body and mind, to deal with, and just as they are making a little progress a new girl or boy arrives, with a new stock of bad words and wickedness—such wickedness as we can hardly believe. And when they grow up there comes the question, What is to be done with them? At Cawnpore the boys are sometimes apprenticed at the mills, sometimes taught in the Industrial Schools; the girls learn to make baskets and carpets, and to do embroidery work. In spite of all discouragements, there are plenty of signs that the Cawnpore orphanages have been, under God, a blessing to those received into them, and a means of extending the Gospel.

It is easy to see why the "Brotherhood House" should be wanted. In a great centre like Cawnpore, where all kinds of work is going on, a dozen men scattered about over the city could not do so much as six living together, all under the direction of one head, and each man with the work assigned to him for which he is best fitted; so that a man who possesses the gift



THE ORPHANAGE FOR GIRLS AT CAWNPORE.



of preaching does not find himself compelled to do educational work, because the missionary who went before him built schools. People are generally more willing, too, to do a thing which requires some self-sacrifice than that which is easy. Tell men that they can be just as comfortable as missionaries in India as they would be earning their living at home, and they will see no reason for going; but if they know they must forsake houses, and father and mother, and wife and children, and lands, for The Name's sake, the work seems to them worth doing, and the workers will be found. Such has been the experience of the S.P.G. at Cawnpore. In 1875 there was but one single missionary to carry on orphanages, Church, classes of instruction, preaching, and everything! In 1886 there were two—the Rev. J. R. Hill, who after twenty-five years of service in India retired in 1889,<sup>1</sup> and the Rev. Roger Dutt. Then two brothers, sons of Bishop Westcott, went out, and were joined in 1896 by three more Cambridge men. The total number now is seven English clergymen, two native clergymen, four deaconesses, five ladies, two lady doctors, two nurses and a matron for the hospital, seventeen native teachers, thirteen native nurses and assistants. There are 593 baptized persons on the Church roll, and 805 pupils in the schools.

Mr. Dutt has now passed away. He was born of Christian parents in Calcutta, and was reading for his University degrees, when his father fell ill. To support his father and mother he gave up the idea of taking his degree, and became a school-master. He was ordained, and offered to go to Ranchi, in Chota Nagpore, where he worked for twenty years, when he was transferred to Cawnpore. He was a man of blameless life, who won every one's respect, and the Cambridge men found him a great strength. Often when Europeans and native clergymen work together misunderstandings arise. But between these men there was perfect harmony, and when

<sup>1</sup> For five years only. Then he went back to Banda, an offshoot of the Cawnpore Mission, for his missionary spirit would not let him rest living in ease in England.



THE WOMEN'S MISSION HOSPITAL AT CAWNPORE.

a matter had to be arranged each took part in the discussion with the greatest trust and confidence in the other. Long will the results of his work last, both in Chota Nagpore and in Cawnpore. Mrs. Dutt also died in 1899, and left all her money, 30,000 rupees, for the service of her fellow-Christians. A Church is being built with it at Burrisal, near Calcutta.

Public preaching is carried on in the bazaars, usually at fixed times and places, so that the people who have been interested may have the chance of hearing more; and at the *melas*, or religious festivals. Huge crowds assemble for these at the holy places, which are very often a few stones smeared with red paint, and holy men form the centre of gaping crowds. But such preaching is like splashing water on to a floor covered with empty bottles. How can any be filled, especially when they are to be taken away at once and a new lot set out next day? A great deal of preaching is done in the towns and villages round Cawnpore. The chief of these are Banda, Orai, and Roorkee. Mr. Hill worked at Banda for twelve years, and when he had to be moved to Cawnpore in 1885, left the Mission in charge of the Rev. Abdul Ali, who had been a Mohammedan. When he returned to India in 1895 Mr. Ali was dead, but the school and the Sunday services in the little Church had been carried on by Babu Mazhar Masih, who also preached publicly twice a week. He was soon able to gather together his old flock, to whom he ministered until his wife's health finally broke down, and he said good-bye to India in 1904. But the old veteran has still too much left in him to fold his hands in idleness; and now (1904) he is just starting again, to finish in India the life of which he has devoted so large a part to her service in Christ Jesus.

During the mutiny, a police officer named Gajadthur sheltered some English people who were fleeing from the Sepoys. He saw so much of their lives that he wished to become a Christian, but could not receive any instruction until he went to live with his family at a place called Orai. A chaplain visited

Orai every three months to minister to the English ; he heard from the superintendent that Gajadhur wished to be baptized, and told Mr. Hill.



ONE OF THE BANDA BOYS AT CAWNPORE.

Twelve years had passed since he had first had the wish, to which he had been true all that time, and he was delighted

when Mr. Hill offered to take the whole family to Cawnpore to be taught. When they had all been baptized they went back to their work at Orai, the only Christians among all the heathen there. But though they were cut off from all means of grace, they held to the faith ; the wife used to read from the Hindi Bible and Prayer-book to them all every Sunday. Nineteen years afterwards Mr. Hill went to Orai again, and as Government men are often moved he did not expect to find the Gajadhurs. Still, he asked the first policeman he met if he knew them. " Do you mean the Christian pensioner ? " was the answer ; and so, to the great joy of them all, they met again. They had had several children during those years ; when any of them had seemed sickly, they had asked a European officer or some one to baptize them, so that those who died had been buried with the Christian's hope ; the others they had kept till Mr. Hill should come again. He was thus able to baptize four, the eldest of them seventeen, and two other children of a native Christian. There are now many Christians in Orai.

The most important out-station of Cawnpore is Roorkee, where the Rev. H. Hoppner was stationed in 1875, and worked for nearly thirty years. His first convert vanished, and Mr. Hoppner thought that the persecution had been too much for him ; but he re-appeared after nine years, from British Guiana, where he had been confirmed, and had kept faithful to his new Master. In fifteen years the one convert had increased to 275, the result of almost daily preaching in the bazaars, and to the tens of thousands of pilgrims who visited the holy places in the neighbourhood. The chief of these is Hardwar, on the Ganges, where 2,000,000 pilgrims assemble every twelfth year to do honour to the sacred river. Mr. Hoppner was always most careful not to admit persons to Holy Baptism until he was quite sure they were in earnest and thoroughly instructed, or the numbers might have been much greater. One Mohammedan Moulvie came from time to time for seven years. He said that it was strange that while other missionaries urged him to be baptized, Mr. Hoppner refused him.





A WARD IN ST. CATHARINE'S HOSPITAL.

Roorkee is an important town, and has a large Government College. Men have come from great distances and told Mr. Hoppner how they have heard of his teaching from Roorkee men. It has out-stations of its own; Moradabad, for instance. A Christian Brahmin lived there, who had been baptized by an S.P.G. missionary at Bombay. He has built up a congregation of twenty-four persons, and led many more to put themselves under the instruction of Mr. Hoppner. Mr. Hoppner's influence, under God's Providence, has reached hundreds of miles away from Roorkee, into the almost unknown land of Cashmere.

In 1885 he had baptized seven Mohammedans, one of whom had married a wife from Jammu in that country. They were much persecuted, but stood firm. One of them, Yakub Masih, who knew the Mohammedan books thoroughly, was of great help to Mr. Hoppner in bazaar preaching. After a time he went to Jammu to see his relatives there, and brought one back with him to be instructed and baptized. He went home again, and Yakub's brother, Ishak, went with him as catechist. Presently Mr. Hoppner went himself, and was most kindly received by the Maharajah, who had been told by his officers that "the missionaries had done much good to the country." He said that no one ought to be persecuted because of his religion. He found the Christians loyal and true. "I am ready to sacrifice my life for Christ's sake," said one. "I now begin to feel what it is to be a Christian," said another, speaking of the bitter hatred which had been shown to him by the people. When Mr. Hoppner arrived there were eight more persons waiting to be baptized.

In 1896 Yakub Masih was ordained, and sent to Jammu. He arrived just in time to bid goodbye to his brother Ishak, who had borne the burden and heat of the day so long as a catechist. He was ill with fever, and as he lay dying, cheered and comforted his friends by the strength of his hope and faith. It seemed as if he had only handed on his work to his brother, and then been called away to work somewhere else; and the

hundreds who came to his funeral showed how greatly even the persecutors had respected him.

Mr. Hoppner visited Jammu several times, and was invited by the Maharajah to preach in the bazaars. Immense audiences of Mohammedans listened with great interest. The people had had the idea that a Christian was a man who ate pig's flesh and drank strong liquor, both of which are an abomination to Mohammedans. They even tore the roof off the house of one Christian, and told him that the gods had done it because he had become their enemy by being baptized. But gradually they saw that the Christian faith was not a matter of eating and drinking, but of a holy life ; and as the old prejudices die down, they become more kindly disposed. So there are now more than ninety baptized Christians in this remote corner of India, which not many years ago no European was allowed to visit.

## CHAPTER V

### CALCUTTA

WE can now get into the train for the last stage of our journey to Calcutta. It is the Cathedral city of a huge diocese, which includes the whole of Bengal and Assam, the country from which so much of our tea comes. There are about 8,500 adult Christians, and about 2,500 children in the Mission Schools. Of course, this does not include those of all the religious bodies at work there, but only those of the S.P.G.; there are many stations of the C.M.S., and others attached to the Roman Church and to Nonconformist societies. We are in a land of many big rivers, and so our missionary journeys will be made by steamers and river boats. It is a five days' journey up to Assam. There are about 3,000 Christians in Assam, who will one day, please God, have a Bishop of their own. These have mostly been won for Christ through one man, the Rev. S. Endle, who has lived among them for thirty years. They are very simple people, and for four months every year Mr. Endle goes about from village to village, gathering people together in the fields, where they are busy with their rice. He talks to them about their rice, then about the Giver of it, and so of the God of Love. If a person wishes to be baptized, he has to be taught for six months, sometimes for two or three years, and sits in a special place in church, separate from the baptized Christians. The Christians are very earnest. Men and women often come from eight to fifteen miles, over very bad roads, under a hot sun or in very heavy rain, to attend Holy Communion, and it is very rare for any to come empty-handed. Sometimes they fall away, but on the whole their lives are very different from those of their

heathen neighbours. Mr. Endle also holds services for the English tea planters, one of whom said he had not heard the Church service for seventeen years. They are mostly very good to their labourers, and help Mr. Endle to reach them.

There was one Christian native who came from Chota Nagpore. When the day's work was finished, he used to gather the others together and teach them. The result was that in 1894 seventy-five of them were baptized, and there is now a flourishing Christian community there, whose conduct the manager of the garden said was "very satisfactory." A great gathering of native Christians was held at one place, and many got leave of absence for two or three days and travelled sixty miles to attend it.

Calcutta really is "Kali Ghat," the "place of the goddess Kali," the most sacred temple in Bengal. Kali is "the



AN INDIAN LADY IN DHOWLIE COMING TO THE MISSION HOSPITAL.



bloody goddess ” ; she is represented as a monster of cruelty. Thousands of pilgrims come to this temple every year, and on great days the drains are full of the blood of goats and even buffaloes offered to her. £600 a month are spent on these offerings.

We do not want to see these horrible things. The English people mostly live in one quarter of the city, where you will find beautiful houses and splendid shops, and a park. Looking across this you see some beautiful trees, and peeping out from among them a tall spire, like that of an English church. It is St. Paul's Cathedral, which took eight years to build, and was consecrated in 1847. Most of the services are in English ; but there was a Bengal congregation as well, to whom the Rev. H. Sandel, a Bengali priest, ministered for thirty-one years. Through his efforts another church, St. Saviour's, was built in a suburb of the city, and when he died he left 12,000 rupees, which he had collected to provide for its clergyman. Its services are conducted in three languages—Hindustani, Bengali and Tamil. The congregation consists chiefly of servants and their families.

The old Cathedral Bengali congregation now worships at St. Mary's church, in a district called Bharanepore. The priest-in-charge is the Rev. C. N. Bhanergee, who has been appointed one of the Bishop's chaplains.

Not far from the Cathedral is Bishop's College, which was built in 1818 at Howrah, higher up the river on the other side. Howrah was not a good place for it, so it was moved into the city in 1880. Of the new students who came in 1903 there was a Tamil from South India who had been in Natal, two came from Ceylon, one from the Punjab, one from Assam, one from Burma, one from Chota Nagpore, one from Bengal, one is an Armenian. All parts of India send students to the College. Near it there is an Industrial School, with 120 boys ; as we write, its workshop has just finished a large order for furniture for the Government. This school is now under the Oxford Mission. The S.P.G. has another school attached to Bishop's College, for Christian boys.

We have told of the Cambridge Mission to Delhi, and the Cambridge Brotherhood at Cawnpore. The other great



AN INDIAN MAHARANI OF SIKKIM.

English University in 1880 formed the "Oxford Mission to Calcutta." There are forty thousand young men in Calcutta

attending the different schools and colleges, most of whom have given up the old beliefs of their fathers. The Oxford Brotherhood have a house in the middle of the Students' Quarter, where visitors are always welcomed. Young men come and talk; often indeed only talk. Probably a large number are really persuaded in their own minds, but they dare not take the final step and become Christians. One man resolved to be baptized, and wrote to tell his mother. She came with his elder brother to the Mission House, where he said he would spend the afternoon, to dissuade him. She clung to him, howling and moaning in the strange way that Indian women have, for more than two hours, imploring him to come home with her, and not break her heart. His brother, too, did all he could, and men in the neighbouring houses shouted to him not to be so foolish and so cruel. An excited crowd gathered at the door to see what would come of it. And there he stood, one of those natives of India, whom we generally consider weak-minded, allowing his mother to cling to him, knowing that he was breaking her heart, that his fellow-countrymen would hate and despise him, that he must lose all his worldly prospects, and yet, by God's grace, he remained firm and was baptized next day.

When Bishop Welldon reached Calcutta, an Indian gentleman told him that for seventeen years, since he became a Christian, he had never once spoken to his mother, who lived in almost the next street to him, and that all his letters to her had been returned unopened. There is a good deal to keep people from following Christ in India.

A hostel has been opened to receive some of the students—thirty, out of that vast host! A hundred had to be rejected in a month, as there was no room, and some of them actually shed tears. Here the non-Christian students can lead a respectable life, and receive Christian instruction if they desire it. A few Christians have also been admitted from time to time, and these join in the Holy Communion every Sunday with great devoutness in the tiny chapel, which is

on the roof of the house ! On Sundays there are lectures for the boarders. A Hindoo Pundit was asked to give one of these, and chose for his subject, " Why Hindoos should read the Bible." He spoke of the Bible as showing what God is, and what man is, and as setting forth the perfect life in the character of Jesus Christ. But when he went on to speak of " the truth to be found in all religious sacred books," one of the audience jumped up and said that life was too short to read all these, and that the Bible must be read in quite a different spirit from them, for they contained so much falsehood as well as truth.

For educated inquirers, the Oxford Mission publish 11,000 copies weekly of a newspaper called the *Epiphany*, which is sent to all parts of India. The deepest religious questions are discussed in it ; men are asked to write letters about things that puzzle them in the Christian Faith, which are published in the paper, with explanations. For what is meant to help one man will perhaps help a great many others who have the same difficulties, but have no one to ask about them.

The clergy are always willing to talk, and many people visit them. They mostly say they know nothing at all about their own religion. " Why, I am a student," one will say ; " how can I expect to have time to study the Hindoo religion ? It would take me years." Most will admit that all they have ever been taught is to " do puja," or perform proper bows and so on, at the idol shrine. " And who taught you ? " The answer generally is, " My grandmother." The " twice-born " castes have their own mantra, or form of invocation, which is kept a profound secret. Even when they become Christians they do not like to tell it.

The Oxford men have also undertaken work of quite a different kind ; the work among the simple peasants of the Sunderbuns, the flat, marshy district lying between the many mouths of the Ganges in a network of creeks and rivers. The district lies both north and south of Calcutta. On the south

work was begun by the S.P.G. in 1823, the chief centres being Tollygunge, Barrypore and Mogra Hat. Tollygunge is close to Calcutta. The Rev. D. Jones, a student of Bishop's College, worked there for twenty-four years, and left "a goodly band of 470 communicants, 1,031 baptized Christians, and 609 catechumens under instruction." In one of his villages a temple of Shiva was offered to him by the two chief Christians, and turned into a Christian Church.

The beginning of Christian work at both Barrypore and Mogra Hat was made by the Government officers appointed to look after the salt. They opened schools, and when a great flood came, one of them, Mr. R. S. Homfray, gave work to the Christians on his own ground, and then supplied them with seed and sent them back to their homes. He translated parts of the Prayer-Book into Bengali, and often held services for the native Christians. Later on, trouble arose between the Christians and the Mohammedan Zemindars, or landowners. These men treated their tenants very hardly, and feared that the missionaries would help the Christians; so they stirred up the people against them. On one occasion two missionaries found the church surrounded by men with clubs, who besieged them for two hours, till the police came; another time, after a Brahmin had been converted, for two days the Mission House was beset by a mob, led by a Zemindar. They tried to burn down the school, and did burn the houses of some Christians. To save the people from the Zemindars, Mr. Homfray bought some land and made a Christian village. Sad to say, when he died a Zemindar got hold of it again. But at Mogra Hat, where all the villagers asked for instruction, the S.P.G. was able to buy the whole place for about £8, and so save them from being turned out. There is now a church with a tower, in which the catechist lives; a handsome church too, when it is remembered that every ounce of lime, sand and paint, and all the timber had to be brought by boat from Calcutta, thirty miles away.

The people deserved it; for when a hurricane had caused





TWO SADHUS, MEMBERS OF A HINDU RELIGIOUS ORDER.

much distress, the Zemindar offered to let them off a year's rent if they would renounce Christ—and they refused. The Christians of another village, hearing of this, collected £5 to relieve them—a large amount for such poor people.

The want of men, due largely to sickness, caused the S.P.G. to hand over all this work to the Oxford Mission for some years, but the Society has once again resumed charge of it. It is a very unhealthy district. For half the year the only way of travelling is in boats made from the hollowed tree trunks, which are poled across the flooded fields, often sticking for hours in the mud. There are tigers, leopards, rhinoceroses and poisonous snakes; the land is so salt that in many places there is no water fit to drink, and even rice will not grow well. There is scarcely a man, woman or child who is not ill for ninety days at least in every year. The houses are built of mud, with matted floors, upon mounds which have first to be made to lift them above the height of flood water. Rice is the only food, and it is cooked in earthen vessels. The missionary finds it hard to live under these conditions. But the people cannot be left to fall back into heathenism, or to make Christianity a new kind of caste, with its own rules and ceremonies, but with no distinctive duties.

There are eight parish churches in the district. Not parish churches with spires, nestling in the hills, but a framework of poles, with a roof of corrugated iron, set on the usual island-like mound of earth; the walls of boards or of mats. On the same island stands a school, to which some fifty boys and girls, Hindoos, Mohammedans and Christians, come every day, and every day all receive Christian instruction. Just by is the house of the Reader in charge of the parish, who visits the people, and reads prayers and preaches on Sunday mornings, going in the afternoons to hold service in three or four hamlets away across the rice fields. When the European priest can come, they all meet for Holy Communion at the Mother-Church.

Burrisal is a large town lying 200 miles east of Calcutta,

in the centre of a district containing 8,000 villages. In 1895 a letter came to the Bishop from some Christians, begging for a pastor. He sent to inquire into the state of things, and found more than 1,000 Christians, whom every one had forgotten! No one can understand how this came to pass; but we can make amends for the neglect of past years.

It seems that the Baptists once had a Mission there. When they left it, a gentleman named Bareiro kept things going. He was ordained in 1873, but died seven years afterwards. For fifteen years one of the Christians had of his own accord acted as Reader, with an old Prayer-Book and Bible, but no missionary visited them. Yet they kept true to their faith, and in 1895, when the inquiries were made, the Bishop was so well satisfied that they really were in earnest, that 140 were baptized and 400 received into the Communion of the Church who had been Baptists or members of other religious bodies. Here the Oxford men have opened a branch house, with another hostel and four school buildings, one of which is for the training of teachers and catechists. These are built of matting stretched on frames of bamboo, with thatched roofs. They have just sent out their first batch of five catechists, who seem really to be inspired with zeal for their work and for the salvation of souls. To visit the villages they have a house-boat, which is rowed along the creeks, and in flood-time over the rice fields.

The same kind of work has been begun in the last two years among women and girls by the Sisters of the Epiphany, and there is another branch of the Mission at Dacca, the second town in Bengal, where a hostel to hold forty students is now being built.

It is now time to get on board the steamer and sail down the river back to Calcutta. It was on this river that Bishop Cotton lost his life. He had been consecrating a cemetery, and was ill with fever, so that he could hardly see where he was going, and as he was stepping on to his boat he stumbled and fell into the water. The river runs very swiftly, and swarms

with crocodiles, so his body was never seen again. But his work lives on. It was he who wrote that beautiful prayer that perhaps you sometimes use—

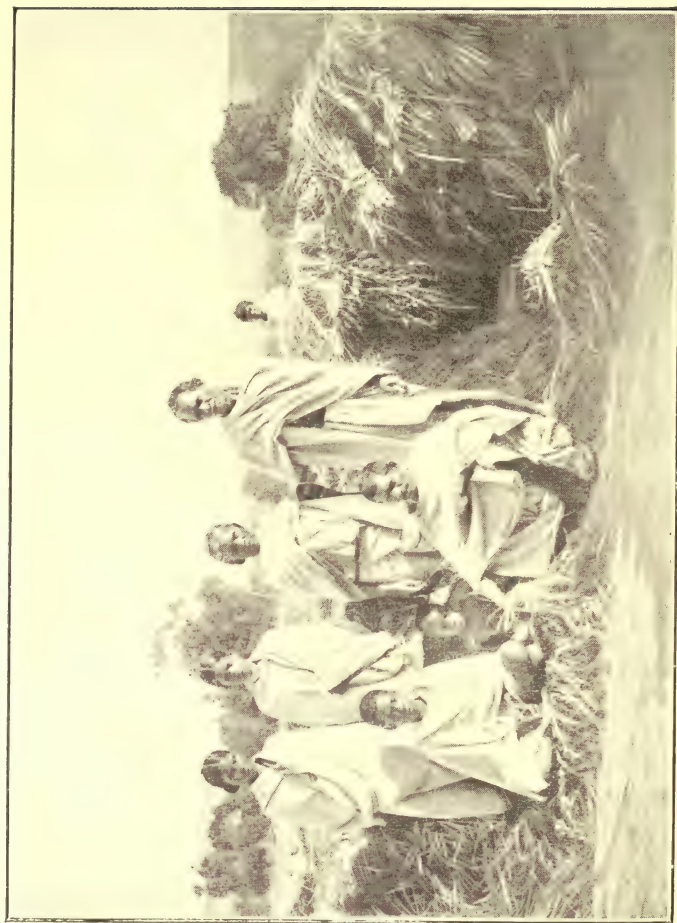
“O God, who hast made of one blood all nations of men to dwell on the face of the earth, and didst send Thy blessed Son to preach peace to them that are far off, and to them that are nigh ; grant that all the people of India may feel after Thee and find Thee, and hasten, O heavenly Father, the fulfilment of Thy promise, to pour out Thy Spirit upon all flesh : through Jesus Christ our Lord. Amen.”

## CHAPTER VI

### CHOTA NAGPUR

THE province of Chcta Nagpur can be reached from Calcutta in a day by train, but it takes another day to travel to Ranchi, as there are seventy miles to do in a "push-push." It lies about 200 miles inland, rather to the south of Calcutta, and the "division" is as large as England. There are about 5,000,000 people living in it, in small mud-built villages, chiefly engaged in agriculture. In the Hazaribagh district alone there are more than 8,000 of such villages. Besides Hindus and Mohammedans, four different races inhabit it, who seem to have come from Africa ages ago, when there was land between Africa and South India. The Hindus despise them, and call them Kols, which in their own language only means "men," but in Hindustanee "pigs." They believe in evil spirits, to whom they must offer sacrifices, and in witchcraft. Some of the tribesmen are the strongest people in India; these are called "fighting Hô's," because they never yielded when the Hindus came down from the North. Among them little children do not marry, as in other parts, and they are more honest and much more cheerful than other Indian peoples. They are all very fond of dancing, but as the heathen sing bad songs at their dances, Christians do not join in them. Some of the old tunes have been set to Christian words, which they learn to sing very well, for they are naturally musical. They often have trouble with the Hindus and Mohammedans over their lands, as they do not understand law, and the others are too clever for them. The district round Ranchi, is a table-land, and healthier than most parts of India. North of this lies Hazaribagh, and south Chaibassa, in the





A HARVEST SCENE IN CHOTA NAGPUR. THESE ARE CHRISTIAN VILLAGERS.

Singhbhum, which is said to be the hottest part of Bengal. In each of these towns, and in the thousands of villages round them, the S.P.G. is ministering to a great number of Christians.

“Other men laboured, and ye have entered into their labours.” This text comes into our mind as we read about the work which is being carried on here. In 1844, four German Lutheran missionaries were sent to Calcutta by a Pastor Gossner, who had been a Roman priest, but had become a Lutheran. They were to work in the place that seemed to need them most, and live on the very small amount of money that Pastor Gossner could send them. Now the Chota Nagpur land is not rich enough to support all the people, so many of them go to the tea plantations in Assam and other places. While the Germans were waiting in Calcutta considering where they should go, they met some Kols, and liked them so much that they decided to work among them, and settled at Ranchi.

The people would at first have nothing to do with them, and stoned them out of the villages. For five years they worked without seeing a single convert, except some orphan children whom the magistrate asked them to take care of. At the end of this time, four men came and listened to what they had to say, and then asked “to see Jesus.” When they were told that Jesus was not a man now on earth, nor an idol, they were vexed, and went away. Next time they came the missionaries knelt down and prayed that their eyes might be opened; and when the four saw the German sahibs at service, and knew that they were worshipping Jesus, though they could not see Him, they and another asked to be taught, and in June, 1850, all five were baptized. In the next seven years the five had been increased to 700, and a large Church had been built at Ranchi.

When the mutiny broke out there were some Sepoys quartered near Ranchi, who attacked the European residents, damaged the Church, and destroyed all that they could of the property belonging to the Mission and the Christians, while

the land-sharpers used the chance of seizing their lands. The



A KOL SCHOOL BOY, CHOTA NAGPUR.

Christians suffered terribly, but none denied Christ. One man hid more than 100 Christian children in the jungle for six

weeks. The missionaries escaped to Calcutta, though they had to walk, with their wives and children, 100 miles to the railway, and at any moment the enemy might have fallen upon them. Yet all through they seem to have been quite calm, and trustful that God would bring good out of evil.

When they returned, they felt that a mission which de-



TODDY-BANDY—A FAMILIAR BUT PRIMITIVE VEHICLE USED IN THE TELUGU COUNTRY.

pended on the life of one man in Europe was on a weak footing. So they asked the English Church Missionary Society to take it over, but this was not possible. But so much interest was aroused in their work in India, that a strong committee of Europeans was formed in Calcutta to supply them with funds, and another in Berlin. This Berlin Committee sent out some young missionaries to work with them.

Then troubles began. The young men found fault with the old men's ways of working, and the Berlin Committee said they could not support the older men any more. The Kol Christians were very much distressed, and asked Bishop Milman to visit them. On the morning after he arrived from Calcutta, he found several hundred Kols, with their catechists and elders at their head, waiting outside the house ; they said that they were sent by 7,000 of their brethren to ask the Bishop to receive them into the Church.

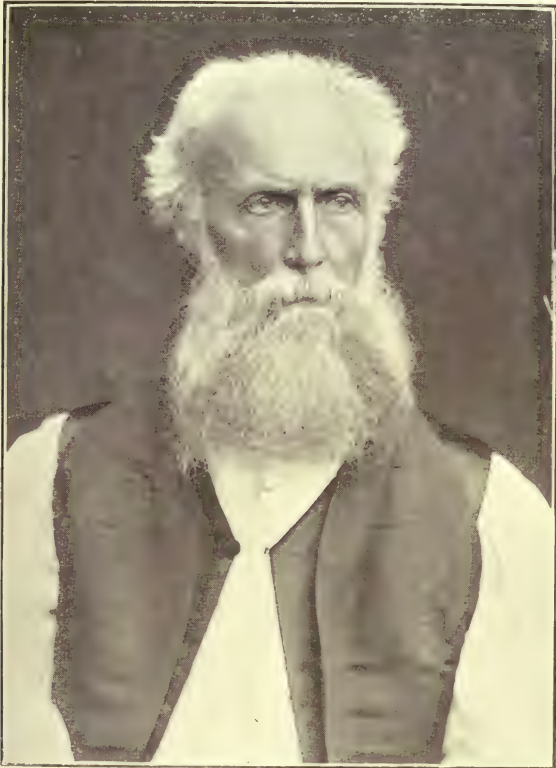
The Bishop had been there before, on a day when 143 people were baptized, and sympathised very much with them. At first he refused, and did his best to bring about peace. But this was impossible ; and at last he consented to admit the pastors to the ministry of the Church and the lay-people to confirmation, and so to Communion. A Church was hastily built of wood and leaves, and in April, 1869, 624 converts of all ages—fathers, mothers, girls and youths—were confirmed, and three German and one Indian pastor ordained. The S.P.G. undertook to guide and support the Mission.

It was a great change for people who had been brought up as Lutherans to enter the Church, with its different aims, different doctrines, and different system. A man was needed to superintend the Mission who should have wisdom, and strength and gentleness. The Rev. J. C. Whitley had been working among the Jats near Delhi for the previous seven years, and the S.P.G. asked him to go to Ranchi. He set out on his 1,400 miles' journey with his wife and his little son Edward, who is now himself a clergyman, and has been working for the last twelve years at Ranchi. The Rev. F. Batsch introduced him to the congregation, who greeted him with, " Yesu Satray "—" May Jesus help you."

There were more than 300 Christian, or partly Christian, villages to be visited ; these were divided into thirty-five circles. Each circle had its body of elders, who had to see that everyone who wished to be baptized was worthy, and its reader, who conducted services and taught the children. Then a class



was formed at Ranchi to train men—simple, rustic Kols—for the ministry of the Church. It began with seven, who had been teachers and readers before. Five of them brought their wives with them to be taught by Mrs. Whitley. Boarding-



BISHOP (WHITLEY) OF CHOTA NAGPUR.

schools were opened for boys and for girls. Forty out of seventy girls ran away home in the first six months, but presently, when the people began to see some use in education

(a thing they had never heard of in their lives before), there was not room for all who wished to enter. Lastly, a Church was built instead of the one which the young German missionaries had taken from the older men. It holds 1,200 people, and its spire can be seen from a great distance. It was consecrated by Bishop Milman in March, 1873, and at the same time 200 people were confirmed, and the five Kols were ordained to be deacons. The thirty-five circles of villages were grouped into five deacon's districts, giving about 1,000 Christians to each deacon. At the present time there are eighteen groups, with a native clergyman in sixteen of them.

This was Bishop Milman's seventh and last visit to Chota Nagpur, and he has left an account of it. After three nights and two days of continuous travelling he reached Ranchi, and met the missionaries at the house of Col. Dalton, the Government Commissioner. He was a splendid governor, and a man to whom, under God, the Church owes a very great deal for his constant example as a God-fearing Christian, and for his help in every way. Next day they journeyed in palkis (sedan-chairs) fifteen miles, and as soon as they arrived at their first village, the Bishop confirmed 132 candidates. Next day, Sunday, at Holy Communion, there were 279 communicants.

During the following week he confirmed 1,283 natives. He then returned to Ranchi for the ordination. This gives an idea of the steady progress which had been made. The Bishop travelled from one crowded church to another, and at every service gave an address in Hindi, or, with the help of an interpreter, in Mundari. "It has been very pleasant to visit this Mission," he writes, "and to find how the missionaries labour with devotion and love for the welfare of the numerous faithful in this large district. On their journeys they are not careful enough of themselves, and I reproved them for their self-neglect. I fear they are too self-denying. The work is so overwhelming!"

The Mission was thus well started upon its way, and in

1890 there were more than 12,500 Christians, 1,200 children in the Mission schools, and twenty-two priests and deacons.



ONE OF THE FIRST FOUR NATIVES OF THE CHOTA NAGPUR MISSION  
TO RECEIVE BAPTISM.

The whole of Chota Nagpur was in the diocese of Calcutta, but the Bishop was so busy that he could only visit the people

once in three years, and when he came he could not go to all the villages where there were Christians, nor speak to them in their own language. They were surrounded by 30,000 Lutherans and 50,000 Roman Catholics. The German Society had been stirred up to godly jealousy by so many of their converts joining the Church, and sent out a great many missionaries; and the Jesuits from Rome had persuaded a great many to profess Christianity in hopes of securing land for themselves.

Our missionaries and converts are now on quite friendly terms with the Lutherans, though not with the Romanists. It does not seem to us right for them to get hold of our Christians by promising them lands, lending them money, and giving them permission to drink. There are now said to be 50,000 Romanists, and about 40,000 Lutherans. It was therefore quite clear that Chota Nagpur ought to have its own Bishop; and there was no one who knew the country so well, or was so well fitted in every way for the post, as Mr. Whitley. He was consecrated Bishop at Ranchi on Sunday, March 23, 1890. The Bishop of Calcutta came with the Bishops of Lahore and Bombay, though they had to travel over 1,000 miles each. There were more than a thousand people in the congregation, and 600 communicated. The offerings were about £15, in paper money, in coins, and in rice.

In 1903 Bishop Whitley was passing through a village fifty miles from Ranchi, when he was attacked by a number of men, who would have killed him if he had not kept off the shower of blows with his arms. The people of the village were mostly heathen Potters. Some of their relations in a village a few miles off were Christians, and one of these was with the Bishop. Several families had been outcasted because it was said that they had eaten with Christians, and when they saw their Christian relative, who they thought had caused their misfortunes, they set upon him and the Bishop. There were no signs of a general hatred of Christian missionaries among the heathen Kols. It was only

an outbreak of bad temper on the part of a few who were not Kols, but low-caste Hindoos.

The Bishop continued to work with his former energy, and died at his work on October 18, 1904.



MISS ROE AND A GROUP OF PATIENTS AT THE MISSION HOSPITAL,  
HAZARIBAGH, CHOTA NAGPUR.

Ranchi, with its Church and the Bishop's and missionaries' houses close by, is the centre of the Mission. The native clergy move about in their villages ten to fifty miles away, superintending the readers, who bring a report of their work once a week, and once a year go to Ranchi for some weeks' in-



struction. The European missionaries visit the villages, teach in the boys' and girls' schools, instruct the clergy and readers, and prepare candidates for the ministry. At the blind school a number of blind persons are being taught to read books in Braille type ; and there are ladies who take care of the sick in the hospital and the dispensary. There are about 17,000 Christians attached to the Church in the diocese.

The native clergy dress and live like their neighbours. The congregations sit on mats, not on benches, men and women on different sides, and many babies are brought to Church, as there is no one else but their brothers to look after them. The number of communicants is always very large, and unbaptized persons, and those who have been excommunicated for grave offences, have to leave when the invitation is given to the faithful to "draw near." The people do not give very generously, but they are improving. They are not all saints, any more than we are in England, and sometimes relapse into superstition or drunkenness, or desert their wives ; but without doubt the tone of the Christians, and their mode of life generally, are very much higher than those of the heathen. They are not accustomed to reading much, and there are few books, though the missionaries have translated the Bible and some other Christian writings. We have not space to tell of the work at Chaibassa in the south, where there is a very handsome Church and 1,500 Christians, or at Hazaribagh. Here the Dublin University has a large and most successful Mission, which was started in 1892. Five men then offered themselves, and they were sent to Hazaribagh. They arrived just in time to secure some buildings which were about to be pulled down, and which had belonged to the soldiers who were formerly stationed there. We have already given an account of the Community Missions at Cawnpore and Delhi, so we will not describe this one. The missionaries did not find the fields already white unto harvest, as was the case with Mr. Whitley. Their work lies chiefly with Hindus and Moham-medans. They have a High School to prepare boys for

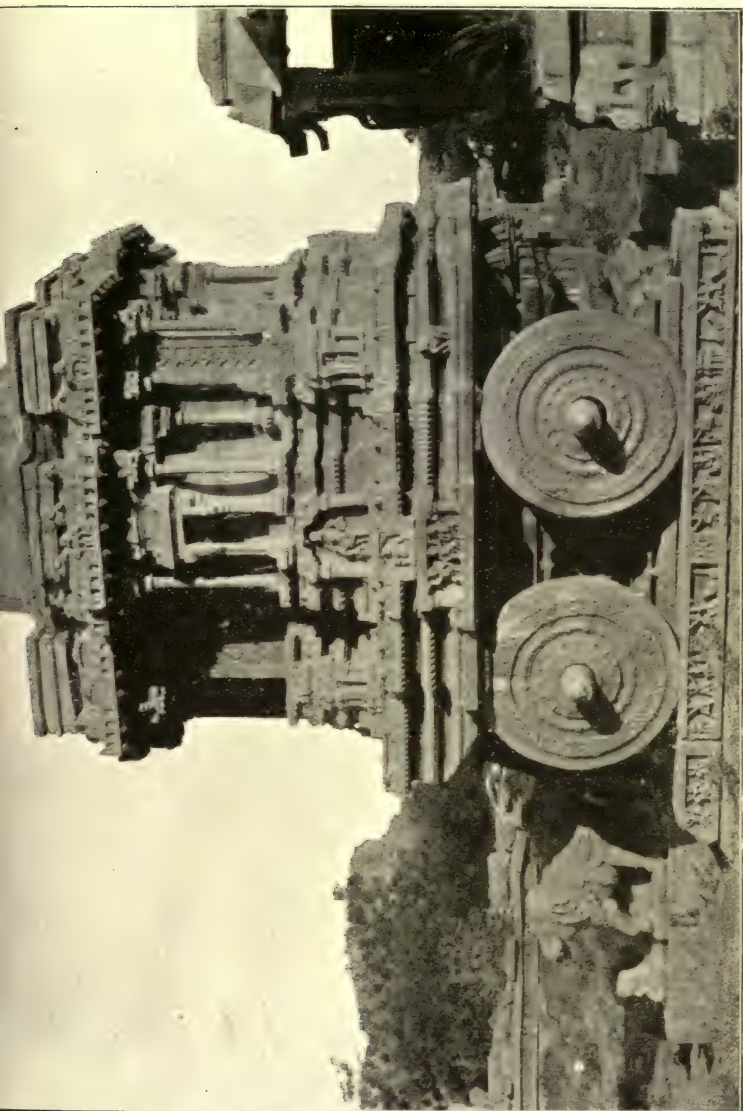
University degrees, and find that even Hindoos and Moham-  
medans send their sons to it rather than to the Government  
schools. They do similar work in the villages to that which  
is done round Ranchi. They have a hospital, too, and a dis-  
pensary. There are nine ladies and eight clergy connected  
with the Mission. Two Kol Christians of great promise were  
sent to school at Patna. They passed their examinations to  
be doctors, and might have got good pay had they entered the  
Government service, but they said that they would rather  
work in the Mission to which they and their countrymen owed  
so much. They are now working in the hospital at Hazari-  
bagh.

## CHAPTER VII

### MADRAS

It is best to go by steamer from Calcutta to Madras. This is the chief town of South India, with a population of half a million, the capital of a Presidency, and a great seaport; but it is also the centre of Mission work for a district which contains 850,000 Christians attached to various bodies. The S.P.G. has the privilege of ministering to 25,000 of these, and in her schools there are 10,000 students.

The Madras Mission is the oldest Mission organized by the Church of England in India. The S.P.G. helped some Danish missionaries to go there in 1705, and in 1728 the S.P.C.K. (Society for the Promotion of Christian Knowledge) began a Mission of its own, which it carried on for nearly 100 years. But the missionaries were all German Lutherans. The Church of England had not then the same anxiety to spread the Gospel that she has now, though even now we are not so keen as we ought to be. In 1825, however, the S.P.G. took over from the S.P.C.K. all the Missions; in these were included 8,352 Christians, six missionaries (some of them very old men), 141 native teachers, and 1,200 school children. In 1836 the first Bishop of Madras was consecrated. Bishop Gell, who was appointed in 1861, was Bishop for thirty-eight years, and saw the Church grow till there were 154 native clergy instead of twenty-seven. The Church in South India "can point to men and women who would be a credit to Christianity in any country"; and to "priests, the descendants of devil-worshippers, but who, through the power of Christ, would be an honour to any Church in Christendom."



A STONE IDOL-CAR AT THE RUINED HINDU TEMPLE OF VITHOBA, S. INDIA. THE STONE WHEELS ARE CARVED SEPARATELY AND MOVE BY THEMSELVES ON STONE AXLES.

These clergy mostly come from the S.P.G. Theological College in Madras. The papers of the Oxford and Cambridge Preliminary Examination, which is recognized as an examination for ordination by many English Bishops, are sent out for them, and in 1886 seven out of twelve took a first class and four a second. The greatest care is taken that the natives shall not try to copy English habits, but keep their own customs in dress and food, and such things. If a congregation wishes to have a native priest, it has to pay at least a third of his salary; this sounds a hard rule, but people don't value a thing which involves no sacrifice. But the result is, that poor congregations cannot afford a clergyman; and there are actually more men wishing to be ordained than can be supported. So many of the students become catechists and schoolmasters. Not only in Madras, but in other parts of India you find clergymen and schoolmasters who have been trained in this college. The master of the Ahmednagar School is one. There are three S.P.G. Churches in Madras, each with its own native priest and its Church Council; two of these are beautiful buildings.

Christians in Madras, as in other places, have to bear their cross, especially if they are of high caste. A leading Brahmin was baptized, and his family were very angry. His wife's father said that as he had changed his religion he was dead in the eyes of the law. So he seized the poor little wife, who was hardly more than a child, and said that all her husband's property was hers, and that he ought to have that too. The case was tried in the courts, and the judge said that the law of England now allowed every man to believe whatever religion he thought best. So Lutchmee Ummall was handed over to her husband, and while the people crowded the streets hooting and screaming, they went together to the house of Mr. Symonds, the missionary. Then her parents persuaded her to say that she did not want to live with her husband now that he was a Christian. Hundreds of Brahmins came to the house to argue with her.



At last they got a paper from the magistrate, saying that she must not be kept in the house against her will. But Mr. Symonds had treated her very kindly, and had not tried to persuade her to renounce Hinduism, but had respected the rules of her caste. So when they came to fetch her, she declared that she meant to stay with her husband. When she had to take an oath, she would not take it in the heathen way, but said she would be obliged to speak the truth if she took an oath on the Bible. So the Brahmins had not a word to say, and presently Lutchmee Ummall also was baptized.

The 25,000 Christians are not all in Madras city. Two hundred miles south of it is a city called Tanjore, and there is one name connected with it which every one knows, that of Schwartz. He was a German missionary, who came to Tanjore in 1778, invited by the Rajah, and stayed till he died twenty years after. His life was so noble that every one respected him; the commander of the British army said he had saved Europeans from being thought by the people of the land to be all bad. When the Rajah was at war with a fierce neighbour, and wished to send a messenger, the answer was, "Let him send me the Christian; he will not deceive me." At last, when the Rajah was dying, he asked Schwartz to take care of his son; and when Schwartz died, this new Rajah, contrary to all custom, came to his funeral, and erected a monument in Christ Church to "that great and good man, the friend and protector of his youth."

On the 100th anniversary of his death memorial services were held. The congregation met at St. Peter's Church, which is on the site of the little church Schwartz himself had built. The old St. Peter's had long ago become too small, and had been rebuilt. It contains Schwartz's grave. A procession was formed there. First came some gorgeous elephants, camels, horses, and native soldiers, which the Ranee (wife of the Rajah) had sent from the palace; then came more than 1,000 Christians, with the

choir and clergy ; and all marched a mile through the town to Christ Church. It is situated in the fort, and had been built by Schwartz when he was living with the Rajah. It is only used for service on New Year's Day now, as there are no Christians at the fort ; but on this day there was a congregation of 1,200, and the Rev. N. Gnanapragasam, the priest of St. Peter's, himself a Tanjore Christian, and the first graduate of his caste ordained to the ministry, who had been at Madras University, preached the sermon. After the Blessing, the son and the family of the "Tanjore poet" began to sing some of their poems, as was usual at the New Year's Day service. St. Peter's Church has been enlarged in memory of the event.

It would be pleasant to be able to say that the Rajah himself is a Christian, but he is not. When rulers become Christians there is a great danger lest many of their subjects should be baptized to please the ruler. This is why missionaries are not specially anxious to see Rajahs accept the faith. In Tanjore, strange to say, the weight of the Rajah's authority has been thrown into the other scale. For a long time no Christian could hold office ; Christians were beaten for refusing to help to pull the idol's car on the temple festival day.

The name of the Tanjore poet was Vedanayakam. His father was one of the earliest converts due to Schwartz. He was the poet to the Rajah, a post which brought him good pay ; but when he was asked to write a poem about a heathen god he refused, though he knew he would lose his post. The Hindus love poetry, but the songs they sing as they go about their work are often silly or bad. So the poet wrote a number of songs and hymns for Christians. For the water-drawers he wrote 100 stanzas, telling some of the chief facts of Holy Scripture, and his hymns have been found very useful on many different occasions. Thus when a number of new Christians brought into church their brass idol, which they had ceased to reverence, and gave it to the



MRS. LIMERICK AND SOME OF THE BOARDERS AT THE WOMEN'S MISSION SCHOOL, RAMNAD, SOUTH INDIA.

Bishop after a confirmation, the poet sang some verses appropriate to the occasion.

Caste produces even greater difficulties in Madras than in other parts. In one place the catechists whom the Bishop found in office said that though they knew caste to be contrary to the spirit of Christianity, they could never give it up. They could not, therefore, be any longer employed as catechists. The Romanists allow Christians to keep their



BASKET BOATS USED ON THE TUNGABA RIVER, KURNÖÖL.

caste marks and sacred thread after they are converted, and will always receive any Christians whom we have to deprive of Church privileges. At another place it was the custom for the caste men to go first to the altar to receive Holy Communion, then the caste women, then the pariah men, and last the pariah women. The missionary, Mr. Hubbard, when the caste men had come up, beckoned to the pariah men, and the caste women were so angry that they got up and went away. After the service the caste people held a meeting, and decided not to communicate again unless



they were all allowed to come before the pariahs. Mr. Hubbard said that if they stayed away for this reason he would withdraw them from all their Church privileges. Next time the Holy Communion was celebrated some of the caste women came, and in the evening the other caste women



A COMMUNITY OF OUTCASTS AT BAPANAKOTKUR (KURNOOL DISTRICT) WHO HAVE BUILT THEIR OWN PRAYER-HOUSE WITH LEAVES AND BAMBOOS.

set upon one of them and nearly killed her. Mr. Hubbard had to ask the help of the magistrates to punish the caste women; but he gained his point with the congregation, and now, as usual in India, all the men receive first, and then all the women. There was the same difficulty in the schools, which for some months were broken up; but there is now no more trouble.

Another great difficulty in Madras arises from the impression that Christians will all get pay or work found for



them. There was far too much help of this kind given in the early days by some of the missionaries. When preaching in villages, they were told, "If you will pay our debts, lend us money, get us employment, we will gladly become Christians." The missionaries now have to set their faces very firmly against this.

The more encouraging side of the work is represented by



A STONE-LEADER'S BANDY IN THE TELUGU DISTRICT.

a missionary near Madras, who writes: "Here are young men and women, full of intelligence and life, trained by Mr. Johnson, the hardworking missionary who was here before me, in the love of God and of His Word. I see men with their wives and children trudging ten miles to Church on Sundays. I go to villages thirty

miles from here, crossing muddy streams and paddy-fields barefooted; the Christians receive me with love and gratitude, and I creep into a native hut turned into a schoolroom, and find it crowded with worshippers."

A visitor to this district said last year: "I met a young fellow the other day who was doing a most excellent work



NEW PRAYER-HOUSE AT BAPANAKOTKUR, KURNOOL DISTRICT, WITH TEACHER AND SCHOOL-CHILDREN OUTSIDE.

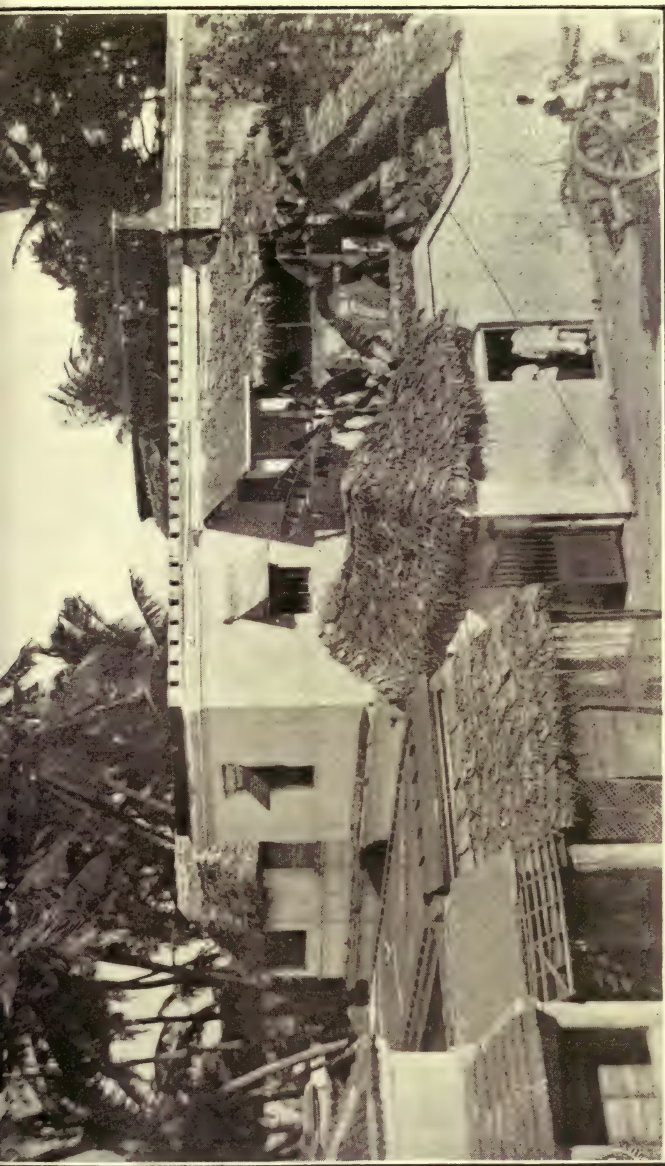
as a catechist. There he was, nicely dressed, and with a quiet, respectable bearing. He could speak English well, read the Greek Testament and Hebrew Bible. He had passed the Cambridge examination for candidates for Holy Orders, and taken a second class in competition with candidates from the English Universities; yet a few years ago

his father was living in a state of hopeless and abject degradation. If we consider the change which had taken place in the space of thirty years, we shall realize the power of Christ to raise those who live under the most degrading conditions to a higher and a better life. This is the work our Church is doing. In thirty years the Christian population throughout India has just doubled itself, and if this rate of progress is maintained we shall have at the end of the century fourteen or fifteen million Christians in the diocese of Madras alone."

We cannot describe the many other places in the diocese of Madras where S.P.G. missionaries have worked. One place, however, we must mention—Trichinopoly. It stands on a river, the Cauvery, which is as sacred in South India as the Ganges is in the North. On an island, called Sriringam, stands the temple of Vishnu. Hundreds of thousands of pilgrims visit it every year. Its walls are four miles round, and 20,000 Brahmins live within them:

Schwartz worked for some time in Trichinopoly 130 years ago, and when the Mission was handed over to the S.P.G. in 1825 there were about 500 Christians here. Bishop Heber, of Calcutta (who wrote "From Greenland's icy mountains"), came the next year for a confirmation, and died directly afterwards, and was buried at the very spot where twelve hours before he had blessed the congregation.

The great work of the S.P.G. is the College, the largest Mission School in India. There is scarcely an official in high position in Trichinopoly that is not an old student. More than 1,500 high-born young men, mostly Brahmins, have passed through it, and are stronger and better men as the result of the Christian influences to which they have been subject. Their whole attitude towards the Christian faith has been altered. Many of the old students give generously to the College, and it was the Brahmins from Sriringam who asked that it might be moved to the fort, in the centre of the native quarter, so that its in-



THE S.P.G. BROTHERHOOD HOME AT TRICHINOPOLY.



fluence might be increased. Some at least of the student try to follow Christian rules of conduct, as they have lost faith in those of their old religions ; some are trying to reform and purify the old religions ; one, the richest landowner in Sriringam, has stopped the ancient practice of having dancing girls in the idol processions of his temple.

There are two churches in Trichinopoly—St. John's for the soldiers, and Christ Church for the European residents and the native Christians. Christ Church was built by Schwartz ; it is a fine building, with a deep chancel, and over the Holy Table the Commandments are written in English, Tamil, and Hindustani. There is a Bible class, conducted by the Rev. J. Gnanaolivu, attended by men from all ranks of life, and lectures are given on the Life of Our Lord, to which non-Christians are specially invited. There is a band of Christians who act as evangelists in the country ; in one year they visited 600 villages (and travelled more than 2,000 miles), 4,000 sick people were doctored, and 80,000 heathen heard something of the Gospel. The preachers are sometimes stoned ; they often sleep in the open air, and endure many privations.

In 1896 the district of Tinnevely and Madura was taken out of the diocese of Madras and made into a separate diocese. This step had become necessary, owing to the great increase in the number of Christians in Tinnevely, as we shall relate in the next chapter.



## CHAPTER VIII

### TINNEVELLY

It was only right that Tinnevelly should have its own Bishop, seeing that it had nearly 90,000 Christians belonging to the Church of England, as well as eighty clergy, thirty-two of whom were connected with the S.P.G. Only four of these thirty-two clergy are Europeans ; all the rest are Tinnevelly men, and receive at least a third (some receive all) of their salary from the native congregations. There are 153 churches and 109 prayer-houses, and work is carried on in 436 villages. These figures do not include the work of the C.M.S., which is very extensive. The education of the people in Tinnevelly is more advanced than in any other part of India, and nearly all this education is in the hands of the missionaries.

Tinnevelly is right down at the south of India. It is a very sandy country, and the people live mostly on palm trees—the fruit and juice is their food, the bark makes mats and a hundred other things ; the wood becomes so hard, that it lasts as well as bricks. You may see men climbing the tall, straight trunk, ninety feet high, with the help of a loop of rope loosely fastened round the tree and passing behind their backs. The men who do this work are called Shanars, and most of the Christians are Shanars. Here, again, comes in the difficulty of caste. People of other castes say that Christianity is the religion of Shanars. All the same, there are a great many besides Shanars who are Christians in Tinnevelly.

A native priest, the Rev. S. A. Yesudian, has tried a new method of preaching, which was suggested to him by the native Indian custom of telling stories in India. In the evening, when the people have had their supper, he goes with

a choir of boys to an open space in a village, and arranges a table with lights upon it. Then he sings verses in Sanskrit and Tamil, composed by himself, with choruses, in which the boys join, stopping every now and then to explain. One evening this had been going on for several hours, when one of the principal men in the village, above the Shanars in caste, rose and said: "Sir, this is enough; please baptize me." Then two more, and yet another two, did the same. Mr. Yesudian was so much surprised that he hardly knew what to say; but the priest in charge of the district was with him, and he told them to think it over and come again next day. One of the young men was seized by his father, who tried to carry him away, but he escaped and hid in a Christian's house; and the whole village was astir with excitement. When morning came three of them appeared; the others thought that as their friends were so hostile, they had best wait for a week; but the three, after a whole morning spent in devotion and instruction, were baptized. They had, of course, received much instruction before they expressed a wish to be baptized. The following Sunday the other two came, with the first three as witnesses, and were baptized. The eldest of them had been a devout Hindu, and had frequently gone on pilgrimages, but he had found no peace till he obeyed the call, "Come unto Me." He has joined one of the evangelistic bands, which exist here as well as in Madras.

The capital of Tinnevely is Palamcottā, and here the first Christian Church was built. It was through Schwartz that this was done; he went there in 1780, and before he left there were more than forty Christians. In 1880 a gathering took place at Palamcottā to commemorate the planting of that tiny seed-plot 100 years before. There were present three Bishops, ninety native clergymen, and very many lay Christians. The forty Christians in Tinnevely had increased to 59,000; the one catechist to eighty-nine ordained clergymen; the number of places occupied from one to 1,506.

One of the three Bishops was Dr. Caldwell. He went to



NATIVE WOMEN TRAVELLING IN SOUTH INDIA.

India as a Nonconformist missionary, but was ordained to the ministry of the Church, and in 1841 was sent to a place called Idaiangudi, where he found only one person calling himself a Christian. Thirty-six years afterwards he was consecrated to assist the Bishop of Madras in ministering to the Tinnevely Christians, and in 1891 he died. He had witnessed a great part of the wonderful progress described, and it was to his work that the progress was largely due.

After Schwartz left, a most zealous catechist, named Sattianadan, took charge of the work, and Lutheran missionaries sometimes came from Tanjore. One of them baptized 5,000 persons in three months. This was an unwise act, for many of them were not properly instructed, and when Mr. Sattianadan died the work flagged very much. No one paid any attention to Tinnevely from outside, till Mr. Hough, the East India Company's chaplain, wrote that there were 3,000 Christians in thirty-three places, and that they still held services in Palameotta Church. Then some C.M.S. missionaries went to Tinnevely, and some S.P.G. men from Tanjore; the two societies eventually divided the work between them.

Idaiyangudi is now a Christian village, with a beautiful stone church, which was in course of building for thirty-three years. As the workmen had never seen such a church before, the Bishop had to mould all the doors and windows and the woodwork of the roof in clay. The work was necessarily slow, as the Bishop had so much else to do in evangelising, teaching and visiting villages; but on July 6, 1880, all was ready. The congregation met in the old Church with a thatched roof for a farewell service. Then the procession was formed: fifty choir boys, carrying banners and singing Tamil hymns; thirty-five native and five European clergy; Bishop Sargent, of the C.M.S., and Bishop Caldwell. A vast congregation crowded into the church, representing many different castes, from the highest to the lowest, and there were 648 communicants.

“Idaiangudi” means “the shepherd's home”: a good



A DEVIL DANCER, SOUTH INDIA.



name for a village to which the Good Shepherd has been so gladly welcomed. That is the ancient name of the village; there are two other villages which have for a long time been entirely Christian, but to which the names have been given by the missionaries. These are Sawyerpuram, or "Sawyers-town," and Nazareth. Sawyerpuram has a training school, which supplies catechists and clergy to a great part of the district and to other parts as well.

Mr. Sawyer was a gentleman in business at Palamcotta. He used to help the S.P.G. by looking after money matters and schools; and when persecution broke out against the Christians, and the Zemindars threatened to turn them out of their houses, Mr. Sawyer bought some land and settled the Christians on it. About thirty years after, in 1842, the Rev. G. U. Pope, now Professor of Tamil at Oxford, was appointed to the district. He found 512 persons, who called themselves Christians, with five catechists, and one school with thirteen children. Remember that no missionary had visited them for thirty years. At first things did not promise well, and Mr. Pope was just going to be moved to another place, when a number of men of the Retti caste, with the four headmen of the caste, came to him asking for teaching, and saying that ninety-six villages had agreed to put away their idols and learn from him. Very soon 1,100 catechumens had been received: buildings and temples were handed over for school-rooms and prayer-houses, and homes for catechists; idols were ground into powder and thrown into the tanks. At Sawyerpuram a new church was built to hold 600 persons, without help from any English society. On the day on which it was consecrated, April 25, 1844, a Church Building Society was formed, which at once raised 500 rupees, and made a grant of 100 rupees to the Christians of another village. This was added to 60 rupees which the village had collected to build a church there.

The Church Building Societies all over Tinnevely are a proof of the devotion of the people. They are poor, for they have



THE MAIN TEMPLE OF VIJIANAGAR, OR HAMPI, S. INDIA.

This was probably built by Krishna Dava Raja about the year 1520 A.D. The numerous pillars which support the roof are each

hardly anything but their palm trees, yet they all understand how to give. In 1903, nearly 27,000 rupees (£1,900) were given for Church purposes by the S.P.G. Christians.

Nazareth is near the southernmost point of India. For twenty-seven years the Rev. A. Margöschis has been the only European clergyman there; and in 1900 the Viceroy made him a member of the Order of the Kaiser-i-Hind, as a recognition of his services to India. The Governor of Madras (Sir A. Havelock) visited Nazareth in 1897, and was met by fifteen native clergy and the choir. He went straight to the church, and after spending the whole day seeing the different parts of the Mission, he said that he could not imagine a more perfect system of education, for it gave complete training for body, soul, and mind. The Mission does not only care for the souls of the people. At the hospital 12,000 patients a year are attended to; the industrial schools teach carpentry, blacksmiths' work, weaving, tailoring, embroidery, turnery, lace-making, drawing, type-writing, and shorthand. The Government Director of Education, in his report, congratulated Mr. Margöschis on the excellence of the work. Girls and women are taught as well as men and boys, and not only catechists and clergy, but teachers for the Government and Mission Schools, are sent from Tinnevely to Ceylon and to all parts of India. It is really wonderful that poor, ignorant peasants should have been so much raised by the light that has come to them through the teaching of the Gospel. In the Nazareth district there are ninety-five congregations, with 12,000 Christians, and about 130 catechists. Their contributions of money are about 5,000 rupees a year.

Of course, this method of forming Christian villages, which was begun by the earliest missionaries, has its drawbacks. There is the danger of people calling themselves Christians in order to live in them, or because every one else does so. But these dangers are for the most part imaginary. We have said that it is difficult to make Indian people truthful, because deceitfulness is in their blood. Their fathers have been liars

for hundreds of years. In the same way the Christian character can be handed on from father to son. And it is actually found that these men, who are Christians of the fourth generation, maintain their Christian character when they leave their native country for positions in other parts of India. It must not be supposed that there are now no heathen in Tinnevelly. Not twenty out of every 100 are Christians. If it were not heathen there would be no need of those evangelist bands, which we have described in the last chapter, passing up and down the country. There are plenty of battles to fight still with heathen religions and heathen wickedness, in spite of the heaps of old broken idols by the side of the church at Nazareth and at other places.

There have been several serious outbreaks of famine and pestilence in this district. During the last famine people in England sent a great deal of money for the relief of their brother Christians in Tinnevelly. But this was not the only source of relief; there was the Government relief organisation and the funds started by kindly Europeans in India. Yet very many people chose to come to the missionaries, who gave help without any regard to the religion, caste, or position of the sufferer. This made people think. No one had ever heard of a holy Brahmin stretching out his hand to help a man of another caste who was in distress. Brahmins are greedy and grasping after fees and offerings, but their religion has never taught them that it is more blessed to give than to receive. But here was money given by people in England because they were Christians. In one year no less than 16,000 became inquirers. Bishop Caldwell, however, reported that he had made the most careful inquiries, and could not find that there was any great number of cases in which a man had asked to be baptized because he had received help, or because he hoped to get it. What had happened was the natural result of the work that had been going on for so long. Many had given in their names before anything had been said about famine relief; and when the famine was over



many people showed their thankfulness by helping to spread the Gospel. At Sawyerpuram, for instance, twenty-seven men and twenty-two women set to work of their own free will to preach to others, and in consequence 103 persons were baptized.

Tinnevely is divided into districts, like English parishes. The English or Tamil clergyman lives in the largest village, or the one which has the most Christians, and where there is a church. Under him he has head catechists, who have five or six villages to look after; and in each of these there is a catechist, reader, or schoolmaster. The smaller churches are built of sun-dried bricks, with thatched roof and mud floor; there is no chancel and no glass in the windows. They cost from £6 to £12 to build.

At the big stations there are some very handsome churches, built like those in England, with chancels. The people from the neighbouring villages come to these for Holy Communion, which is celebrated once a month. The priest in charge of the district goes round to them in turn. Each church is opened every day at 6.30 or 7.0 for a service, which lasts about twenty minutes, and includes an exposition of the lesson for the day; the people attend very well. The men are placed on one side, the women on the other, the children in the middle; there are no benches, as everyone sits on the floor. During prayers the women bend their foreheads to the ground, and draw their head-cloths over their faces.

On Sunday mornings prayer is at 7.0; then there is a Women's Bible Class, and at 11.0 Litany and Holy Communion (or part of the service, if there is no priest). Then there is a Men's Bible Class, and at 4.0 evensong, with baptisms, if there are any candidates, and a second sermon. People who have to climb fifty palm trees twice a day in the sun are inclined to be sleepy at sermon time, but the manner of preaching sermons helps to sustain the attention of the congregations. The preacher gives out his text and the headings, and then asks, "What did I say was the first head?" The people say what



it was. "The second?" and so on. If he mentions a person like Abraham or Job, he will stop and say, "Who was he?" "What is said about him in the New Testament?" If he wishes to quote a text, he says where it is, and the people search it out in their Bibles, and read it out aloud together. There is a book in which each man's progress in the lessons is noted.

In December, 1875, the King passed through Tinnevely; he was Prince of Wales then, and graciously agreed to receive an address from Christians. It was bad weather, and cholera was prevalent, and the Prince's arrangements were not certain. It was hoped that 5,000 might come. The morning broke, and instead of the 5,000 there were 10,000, including the children. The Prince came several hours before he was expected, so there was a great rush to get them all into order. Many of them had never seen a train, and were amazed when it came gliding into the station, especially when a number of fog signals went off as a salute to His Royal Highness. After the address three leading native gentlemen stepped forward; two were Tamil Pundits, one the headmaster of the S.P.G. Training School at Sawyerpuram, one a graduate of Madras University, one a Government clerk. They presented to the Prince a Tamil Bible and Prayer-book, beautifully bound, and afterwards the girls offered a box of lovely Madras lace for the Princess. The Prince made a nice speech in reply. Then a Tamil poem, written by one of the Pundits, was sung, and "God Save the Queen" in English.

He is King now, and we cry "God Save the King." We should remember the King's Indian subjects, of whom you have been reading, when the prayer for him is offered in the Communion Service; for it goes on—

"That we, *and all his subjects* (duly considering Whose authority he hath) may faithfully serve, honour, and humbly obey him, *in Thee and for Thee*, according to Thy blessed Word and Commandment."

We come now to the end of our brief sketch of some of the

S.P.C. Missions in India. We have not attempted to give anything like a complete account of what the S.P.G. is doing in this vast country, and we have not been able to give any account of what other societies connected with our own Church are doing. Still less have we found space to tell of the Roman Missions and the large number of Nonconformist Missions sent both from England and from America. The continent of India is so large that, notwithstanding the fact that a large number of Missionaries are at work, millions of the people have never heard of the love of God, which was shown in the Life and Death of Jesus Christ. The object of the book is to rouse the interest of those who read it and to make them anxious to read more. Accounts of what is happening in India and in other countries where the S.P.G. is at work will be found in the *Mission Field*, which is the monthly illustrated paper published by the Society. Price 1d.

Our great hope in issuing this book is that many of the young people who from time to time will read it may ask themselves the question: What can I do to help to make known to the men, women, and children of India the story of God's love? and may continue to ask this question until some clear and helpful answer has been given to it. The answer which we hope many of our readers will some day give will be to offer themselves to the grand old Society to be trained and sent out to India, to work as clergymen, as doctors, as nurses, as teachers, or in one of the many ways in which Missionary work is now being carried on.

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